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THE  
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AND

COLONIAL JOURNAL.

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VOL. 23, 1847.

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THE UNIVERSITY OF CHICAGO

1911

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1911

# INDEX

TO THE

## TWENTY-THIRD VOLUME OF THE AFRICAN REPOSITORY.

A.	PAGE.	C.	PAGE.
A Colonist's efforts in Connecticut to get his kindred to go with him, &c. . . . .	69	Cape Palmas, Western Africa . . . . .	57
A Colored Colonizationist . . . . .	374	Chicago discussion of the plans and measures of the Am. Col. Society . . . . .	346
A Conjuror and Conjuration . . . . .	20	Claims of Africa on Christian world to send her the gospel . . . . .	323
Address of Judge Bullock, delivered at Anniversary of Ky. Col. Society . . . . .	99	Colonization . . . . .	55
African Colonization . . . . .	33, 186, 189	———, African . . . . .	33, 172.
Africa, South of the Equator . . . . .	1	———, importance of—Liberia packet built, and influence of . . . . .	73
———, redemption of . . . . .	163	Colonization, opinions in favor of—Newspapers . . . . .	75
———, Western . . . . .	192	Colonization, its bearing on American commerce . . . . .	86
———, claims of, on the Christian world to send her the gospel . . . . .	323	Colonization, origin of, &c . . . . .	93
African Missions, survey of . . . . .	200	———, missionary influence of . . . . .	241
——— Mission, the . . . . .	237	———, letter from a minister of the gospel in Tenn., on . . . . .	242
——— Christians, native . . . . .	244	Colonization, home . . . . .	242
Agriculture in Africa . . . . .	185	———, thoughts on, by Rev. J. N. Danforth . . . . .	248
Agent of Penn. Col. Society . . . . .	189	Colonization, to the friends of, in Va. . . . .	312
Alexander, Rev. Dr., on Colonization . . . . .	144	——— and Slavery . . . . .	191
An act to regulate the carriage of passengers in Merchant ships . . . . .	156	———, as viewed in connection with Divine Providence . . . . .	237
An African Repository stopped . . . . .	350	Colonists generally in favor of declaring their independence . . . . .	82
Anniversary of New York State Col. Society . . . . .	195	Colonists in America . . . . .	89
Annual Meeting of Mass. Col. Society . . . . .	227	———, prospective improvement of . . . . .	90
——— Meeting of Am. Col. Soc. 23, 59, 85 . . . . .	63	Colonial correspondence . . . . .	134, 135, 137, 138, 139
——— Report of Am. Col. Society . . . . .	63	Colored people will soon be crowded out of employment.—Dr. Alexander's opinion, &c . . . . .	72
Anonymous Letters . . . . .	13	Colored people in Canada, situation of, &c . . . . .	92
Appeal of Mass. Col. Society for funds . . . . .	353	Colored people of Charleston, S. C. . . . .	190
Appointment of Executive Committee, Corresponding Sec'y, and Treasurer . . . . .	98	——— people, religious instruction of . . . . .	351
Attack by Natives, Town and factories burned by the English . . . . .	313	——— Colonizationist, A . . . . .	374
A voice from the North to Southern Colonizationists . . . . .	309	Condition of the free people of color in the free States . . . . .	304
B.		Conference Seminary . . . . .	320
Baltimore Conference on Colonization . . . . .	144	Conjuror and Conjuration, A . . . . .	20
Barque Chancellor, captured . . . . .	223	Cornelius, Rev. Sainl., resignation of . . . . .	308
Barque Chatham—Relief of the Pons' captives . . . . .	66	Corresponding Secretary & Treasurer appointed . . . . .	98
Barque Rothschild with emigrants from Ohio, Ky., and Tenn., for Liberia . . . . .	65	Communication on African Colonization . . . . .	172
Bassa Cove, letters from . . . . .	279	"Chancellor," barque, captured . . . . .	223
Bequest of late John Woodward, Esq. . . . .	19	Cultivation of the soil . . . . .	298
British opinions about Liberia . . . . .	355		
——— South Africa . . . . .	356		
——— Natal & West. Africa . . . . .	359		

D.	PAGE.
Davis, Rev. Chas. A., letter from the	14
Death of Rev. James Eden	319
Death of Rev. Caleb J. Tenney, D. D.	341
Despatches from Liberia.	26, 131, 220, 312
Donations, interesting, from the children of the Rev. Rufus Pomeroy	12
Drowning of six hundred slaves, the	371
Dunn, Hon. Geo. H. speech of, at Anniversary meeting of Ind'a Col. Soc.	117
Durbin, Rev. Dr. letter from—plan for the removal of slavery	300

E.

Eden, Rev. James, death of	319
Eddy, Rev. A. D., resolution and remarks	91
Ellis, Harrison W.	46
Ellis, G. R., letter from	176
Emigration, means of promoting	240
Election of officers of Am. Col. Soc.	94
Emigrants by Liberia Packet, located at Bexley	320
Emigration from the coast of Africa to the West Indies	353
England and Liberia	54
Executive Committee, Corresponding Secretary, and Treasurer, appointed	98
Expedition from New Orleans	509
Extracts of a letter from Rev. A. F. Russell	315

F.

Facts in relation to the principles and plans of colonization	348
Financial Report	96
Flournoy, J. J., letter from	143, 224
Free negroes in Virginia and Ohio	45
Free people of color in the free States, condition of the	304

G.

Gold rings	13
------------	----

H.

Hotham, Com. Charles, letter to Alexander Murray, Esq.	318
How a Slaver escaped a British man-of-war	377

I.

Illinois Con. of M. E. Church, on Col.	344
Independence of Liberia	15, 383
Independence of Liberia, action of legislature thereon, and vote of the citizens, &c.	80
Indiana Col. Soc., 12th anniversary of	110
—, 12th Ann. Rept. of	112
Intelligence from Liberia	124, 187, 291
Interesting donations	12
Inundation at "Readsville," Liberia	187

I.

	PAGE.
Items from the Liberia Herald	22
Items of intelligence from Liberia	59, 160, 187, 202

J.

Judge Bullock's address, delivered at Anniversary of Ky. Col. Soc.	99
John Seys, schooner, sold	321

L.

Letter from Rev. Rufus Pomeroy, with donations from his children	12
Letter, anonymous	13
— from Gov. Roberts, Liberia	53, 131, 134, 135, 137, 138, 220, 222
— from a Georgian	143, 224
— from G. R. Ellis	176
—, Gov. Pinney, in answer to certain questions	177
Letter, G. R. Ellis McDonogh	232
— from a Liberian	216, 223
— from Bassa Cove	279
— from Com. Hotham to Alex. Murray, Esq.	318
Letter writing in Washington city	352
Legislation in Liberia	153
Lewis, Gen. J. N., extracts from a letter	53, 222
Liberal and judicious bequest of John Woodward, Esq.	19
Liberia, Independence of	15, 383
—, despatches from	26, 131
— Packet, sailing of the	27, 67
—, next vessel for	27
—, by a Liberian	43
—, letter from Gov. Roberts	53
—, first and second view of—sailing of the Liberia Packet	67
Liberia, State of, from Gov. Roberts' message	75
Liberia, receipts of Colonial Treasury, relations of Liberia with surrounding tribes, &c.	76
Liberia, Independence of—action of legislature thereon, and vote of the citizens	80
Liberia Herald, with regard to the independence of Liberia	81
Liberia, colonists generally in favor of declaring their independence	82
Liberia, the weakness of the Colony a guaranty of its safety—Dr. Alexander's opinion	83
Liberia, anticipations of bright career for	84
—, concluding remarks—Annual meeting of Am. Col. Soc.	85
Liberia, present condition of	88
—, intelligence from	124, 160
— and the British Government	125
— Packet	125
—, by a Liberian	179
— Conference	190
Liberian, letter from a	216, 223
Liberia, anniversary oration	266

L.	PAGE.	P.	PAGE.
Liberia Packet, second voyage of the . . .	307	Proclamation for day of Public Thank-	
-----, third voyage of . . .	308, 373	giving . . . . .	317
Louisiana Planters' reasoning respect-		Prospective improvement of Colonists . . .	90
ing religious instruction of slaves . . .	183	Purchase of Territory—about 80 miles . . .	79
Lugenbeel, Dr. J. W., letter from . . .	139, 221, 293, 375		
Lumpkin, Hon. J. H., letter from . . .	158		
		<b>R.</b>	
		"Randolph Negroes" and Mercy co.,	
<b>M.</b>		Ohio, resolutions, &c. . . . .	70
McDonogh's people, John, letter from . . .	175	Read, Com. George C., letter of . . .	137
-----, No. 1 . . . . .	260	Reasoning of a Louisiana Planter re-	
-----, letter from . . .	283	specting the religious instruction of	
McDonogh, G. R. Ellis, letter from . . .	223	slaves . . . . .	183
Map of South Africa . . . . .	11	Receipts of the Am. Col. Soc. for 1846 . . .	74
Mass. Col. Soc., annual meeting of . . .	227	Receipts of the Colonial Treasury of	
-----, General Association of, resolu-		Liberia . . . . .	76
tions adopted by the . . . . .	239	Redeption of Africa . . . . .	163
Mass. Col. Soc., appeal for funds . . .	353	Regeneration of Africa . . . . .	234
Means of promoting emigration . . .	240	Religions instruction of the colored	
Meeting of Board of Directors, A. C. S. . .	94	people . . . . .	351
Message of Gov. Roberts . . . . .	146	Report of the American Colonization	
Missions, survey of African . . . . .	200	Society, annual . . . . .	65
Missionary influence on Colonization . .	241	Report on the finances of the Am. Col.	
Missionary Intelligence . . . . .	232	Soc. . . . .	96
Missouri Col. Society . . . . .	160	Report of Select Committee on the re-	
More funds needed . . . . .	384	lations of the Am. Col. Soc. with	
Murray, Capt. Alex. J. letter . . . . .	135	contemplated Independent Govern-	
		ment of Liberia . . . . .	97
		Resolutions of the Virginia Conference,	
<b>N.</b>		M. E. Church . . . . .	14
Natal, Africa . . . . .	359	Resolution and remarks by Rev. A. D.	
Native African Christians . . . . .	244	Eddy . . . . .	91
Natives of Africa . . . . .	313	Resolution concerning the Staver Pons . .	95
Next vessel for Liberia . . . . .	27	Resolutions adopted by the General	
New York State Col. Society, anniver-		Association of Massachusetts . . . . .	239
sary of . . . . .	195	Resignation of the Rev. Samuel Cor-	
Notice to clergy of all denominations . .	159	nelius . . . . .	308
Notice of Liberia Packet in an Eng-		Republic of Liberia, the . . . . .	379
lish paper . . . . .	352	Roberts, Gov. J. J., letter from, 53, 131, 134, 135, 137, 138, 220	
		Roberts, Gov. message of . . . . .	146
<b>O.</b>		Russell, Rev. A. F., extracts of a let-	
Officers of the Am. Col. Soc. elected . . .	94	ter from . . . . .	315
Opinions in favor of Colonization—		Receipts of the Am. Col. Soc. from the	
Newspapers . . . . .	75	20th Nov. to the 31st Dec., 1846 . . . . .	28
Origin of Colonization, &c. . . . .	93	Receipts of the Am. Col. Soc. from the	
Our Autumnal Expedition . . . . .	350	1st to the 20th Jan. 1847 . . . . .	61
Our Spring Expedition . . . . .	156	Receipts of the Am. Col. Soc. from the	
		20th Jan. to the 25th Mar. 1847 . . . . .	125
		Receipts of the Am. Col. Soc. from the	
<b>P.</b>		20th Mar. to the 20th Apr. 1847 . . . . .	160
Parker, Rev. Joel, D. D., remarks of,		Receipts of the Am. Col. Soc. from the	
on Colonization . . . . .	87	20th Apr. to the 20th May, 1847 . . . . .	193
Pennsylvania Colonization Society—		Receipts of the Am. Col. Soc. from the	
Rev. C. Willberger, agent . . . . .	189	20th of May to the 20th of June, 1847 . . .	225
Pinney, Gov. John B., letter to Rev. B.		Receipts of the Am. Col. Soc. from the	
T. Kavanaugh . . . . .	177	20th June to the 20th July, 1847 . . . . .	256
Plan of Dr. Durbin for the removal of		Receipts of the Am. Col. Soc. from the	
Slavery . . . . .	306	20th of July to the 20th Aug. 1847 . . . . .	289
Pomeroy, Rev. Rufus, letter from, with		Receipts of the Am. Col. Soc. from the	
donations . . . . .	12	20th Aug. to the 20th Sept. 1847 . . . . .	321
Pope, Comd'r John, letter . . . . .	133, 139	Receipts of the Am. Col. Soc. from the	
Proceedings of the Board of Directors		20th of Sept. to the 20th Oct. 1847 . . . . .	353
of the Am. Col. Soc . . . . .	94	Receipts of the Am. Col. Soc. from the	
		20th of Oct. to the 20th Nov. 1847 . . . . .	384

S.	PAGE.	T.	PAGE.
Sailing of the Liberia Packet.....	27	The Slave Trade.....	160
Schools at Millsburg.....	314	These things ought to convince colored people. Sentiment from the North American Review.....	71
Schooner "John Seys" sold.....	321	Third Voyage of Liberia Packet. . . . .	303, 373
Second voyage of the Liberia Packet. . . . .	307	Thoughts on Colonization, by Rev. J. N. Danforth.....	243
Secretary and Treasurer of the Am. Col. Soc. appointed.....	98	The drowning of six hundred slaves... .	371
Situation of colored people in Canada, &c. . . . .	92	Treasurer and Secretary of Am. Col. Society, appointed.....	93
Slaver "Pons," resolution concerning the.....	95	Tutwiler, Prof. Henry, letter from....	312
Slavery and Colonization... .	191	Twelfth Ann. of Indiana Col. Soc. . . . .	110
Slavery, plan for the removal of, letter from Rev. Dr. Durbin.....	300	— Annual Report of the Indiana Col. Soc.....	112
South Africa.....	356		
Southern Colonizationists, a voice from the North to.....	309	U.	
Speech of Hon. Geo. H. Dunn, delivered at the anniversary meeting of the Indiana Colonization Society....	117	"Union is Strength".....	295
Spencer, Rev. Levi, directing his Repository to be stopped.....	350	V.	
State of Liberia, from Gov. Roberts' message.....	75	Virginia Conference, M. E. Church, resolutions of the.....	14
Survey of African Missions.....	200	Vessel from New Orleans—disappointed in the number of emigrants.....	68
T.		W.	
Thanksgiving—Proclamation for a day of.....	317	Walker, R. J., Sec. of Treasury, Circular to Officers of Customs.....	156
Territory, purchase of, about 80 miles. . . . .	79	Western Africa.....	192, 359
Territory Purchased.....	334	Work for the Gospel.....	186
The Africans, by the Pons.....	183	West Africa, Mr. Wilson's survey of the Mission.....	361
The Associate Reformed Synod.....	21	West Africa, introductory remarks... .	361
The Baltimore Conference on Colonization.....	144	— —, conversion, preaching, schools.....	365
The first and second view of Liberia—sailing of the Liberia Packet.....	67	— —, printing, the French, poverty, mortality.....	366
The "Pons" people, character of—trouble—expense, &c.....	77	— —, the Batanga people.....	368
The "Pons" People—the law of 1819, and the imposition of landing them destitute, leaving the colonists to support them.....	78	— —, Healthiness of Western Africa.....	369
The "Randolph negroes" and Mercer county resolutions—abolitionists, &c. . . . .	70	— —, affinity of languages, plan of operations.....	370







# THE AFRICAN REPOSITORY,

AND

## COLONIAL JOURNAL.

VOL. XXIII.]

WASHINGTON, JUNE, 1847.

[No. 6.

### Redemption of Africa.

*The redemption of Africa, through means of Colonization, a subject of direct and special prophecy.*

ISAIAH, xviii.

AFRICA, which has but little attracted the notice of civilized nations, except for the purpose of plunder, or at best for the gains of commercial cupidity, begins now to interest the heart of benevolence, and to employ the hand of beneficence. Towards this, the missionary enterprise has given its contribution of influence; but the American Colonization Society, which, with its many other objects of enlightened liberality, with peculiar advantage embraces the cause of missions, has done much more. To this subject, from a deep slumber, it has roused the public mind.

The subject of African Colonization in its personal relations, political aspects, commercial advantages, and general religious bearings, has been often and ably presented to public consideration. But, except as in connexion with the general ground of hope for the salvation of our world, and the reference to the intimation that *Ethiopia shall soon stretch out her hand unto God*, we do not recollect to have heard it discussed in the direct light of special prophecy. If such special prophecy

there be, and of which, in part, the colonization effort is an evident accomplishment, it seems to us that in it an encouragement would be found for increased confidence as to the result, and a consequent rousing of energy to more efficient action.

Without extended illustration or detail of comment, the following abridged suggestions on that *crux interpretum et criticorum*, Isa. xviii, are submitted to the reader. Few pages of prophecy have received such unsatisfactory expositions as this. To us, when viewed as directly contemplating Africa, especially in her central, Western, Northern, and Southern regions, in the day of her gracious prospects, this chapter appears with a clearness of adaptation which it has not in other connexions. To the inhabitants of those regions, the inspired description of this people remarkably corresponds, vs. 1, 2. For them, while judgment overtakes their spoilers, mercy is in reserve. vs. 2.-6. The result is glorious, v. 7.

1. *The description of the people by their locality and condition.*

1. The locality of the land. The prophet was in Judah, and if we conceive of him taking his stand on Zion, his eye directed toward Africa, the proper country of *cush*, and fixed upon any river of Ethiopia, the

regions beyond would be those of Central, Western, North western, and Southern Africa; all, as to the place of the prophet, beyond the rivers of Ethiopia.

2. The condition of the people of this land. *A land shadowing with wings.* The language is highly poetic. The figures are bold. Over-spread with the terrors and evils of war. Wings, armies, "*whizzing wings*," that is, "land of the eloquence of armies—full of armies elongating their arms. Wings are here put for armies."—GESENIUS. *Kenaphaim*,\* here and in Isa. 8, 8, signify armies. *The stretching forth of his wings*—the armies of the King of Assyria,—*shall fill the breadth of thy land.* Thus we still speak of the right and left wings of an army. The tumult, carnage, and calamities of war, give the idea of the literal expression, "*whizzing wings*." The entire history of the tribes of Africa mournfully illustrate the import of the language.

Their commerce is limited and their intercourse little. Their vessels are of bulrushes or flags, fit only for the fair weather sailing on their rivers, or along their shores. This indicates the low condition of their civilization. Of Western and Southern Africa, in past ages and at this day, how literally true!

They are a people *scattered, peeled, meted out for plunder, trodden down, terrified, and spoiled by the rivers.* Without waiting on minute interpretation, it is obvious that this language imports a condition of debasement and extreme distress. To the invasions of the plunderer, Africa has been remarkably subjected. The visit of the foreigner it has rarely known, except for the purposes of devastation and robbery. For a justification of the prophetic statement

of their dispersion, we need only to consult the records for 300 years of the nefarious slave trade. In what land are not the peeled, *plucked*, sable sons of Africa, found? *A people terrible from their beginning.* *Nora* is in the passive form, not *terrible* but *terrified, afraid.* The history of Africa furnishes ample reason for the fears of her people, and that of the last 300 years justifies very fully, the state of mind indicated by the term—*Whose land the rivers have spoiled.* The reference is to the desolating flood, when the waters of the river passing its banks, carry ruin in their course. In this place the idea is the desolation effected by invading armies or plundering marauders. The *verb nahar* "is used only of the confluence of nations;" as in Isa. 2: 2, vid. GESENIUS. The previous state of *Nigritia* and *Guinea* was bad; the blighting visits of the slavers made it worse. The slave ships of Portugal, Holland, England, France and Spain exemplified, on no narrow scale, "*the confluence of nations*" in the work of plunder. These were the rivers that spoiled this land.

Ho! land shadowed with the wings of armies elad in their clanging armor. *Hoi!* imports an exclamation of *threatening, lamentation, or calling*, according to the nature of the subject with which it is connected. In this place, as in Isa., 55: 1, we take it as a call for attention. The day of Africa's redemption dawns; her children are called upon to contemplate the means of their deliverance, and to be otherwise employed than in the ages that are gone.

At the word *waters*, v. 2, there is a pause, and a new subject is introduced. The word *saying* is not used by the prophet, but is improperly supplied, and, of course, embarrasses the meaning. At the term

\* Not having Hebrew characters we use the Italian letters.

waters, the sentence is complete.—An outline of the locality and state of the people whose attention is solicited is given, and we are introduced to another subject. We then pass from the land and injured children of Ham, to see that,

II. *Whilst disappointment is in reserve for those who have done them wrong, Mercy is in store for them. Go ye swift messengers* to this much injured race. The address is not to the ambassadors, whose shipping consists of the vessels constructed of the bulrush, flag, or papyrus; but to a very different class of men. It is the direction given to the ministers of the cross of Christ, whose commission now specially regards Africa.

1. Northern and Eastern Mizraim had been visited by the messengers of peace, at an early day. Central, Northwestern, and Southern Africa, the places chiefly intended in the passage before us, had not.—Their season of grace is appointed, and its day begins to break. See Gen. 49: 10; Isa. 2: 2, and 11: 9; Mal. 1: 11; Mat. 28: 19; and compare the events of the last forty years, and the signs of the present day, with the inspired promise of this prediction. The command before us is—*Go ye swift messengers*. Swift, *Kalim*, *light*, or if you will, *contemned*, messengers of grace. The command, we repeat, is to the ministers of the Gospel. To this injunction the church begins to lend an ear. The missionary stations of Western and Southern Africa explain the fact, which has its farther illustration to the eye that is directed to the central regions of that dark, that shadowed land.

That the permanent services of the missionary, in order to continued success, are indispensable, is a fact obvious to all; and it is no less evident, that this permanence can be secured only by colonial settle-

ments. Beyond its own boundaries the established colony extends protection to the missionary; and, in case of danger, affords to him a safe retreat. Thus shielded and sustained under the smiles of Heaven, who can estimate the effects of the labors of the missionaries of the cross? Before the benighted mind they bring the principles of the Gospel of Christ; and in the light of those principles, the abominations of idolatry and the follies of superstition, to that mind, shall be made obvious. In the enlarged Bible views of the character of Israel's God, will be seen the moral and immortal features of the soul of man, at once showing its degradation under the influences of idolatry and other forms of sin; together with its capacities and susceptibilities for good. Thus, for the rearing in due time of a character of high attributes, intellectual and moral, a sure foundation will be laid. Education in its proper import—education which contemplates as its subject the whole of man, will be carried forward, illustrative of the important fact, that the religion of the Bible is the religion of civilized man. If already civilized indeed, it meets his condition; if not civilized, it will conduct him to that condition of life. We are not unapprized that partial civilization is like "a little learning" in the smatterer, "a dangerous thing," but more of it, to which Bible light tends, will correct the evil. To the Bible the partial civilization of the Pagan is unfriendly.

2. Not only is the commission given to the "swift messengers of salvation," but a call for attention to the matter is made upon "the inhabitants of the world," v. 3. *All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye*. The knowledge of the

Lord is destined to fill the earth as the waters cover the sea; and in order to this the Redeemer, the Captain of Salvation, by his agents and in his administrations, *shall stand for an ensign of the people; and to it shall the Gentiles seek.* This is the *ensign* of our text. The standard is planted, the ensign, the banner, is floating in the breeze; and to the eyes of all on the summit of the mountains, it is conspicuous. The trumpet is blown, and to every ear addresses its sound; *Hear ye.* The Captain of Salvation is rallying around him, and under his banner, his army of missionaries—his evangelical host for the spiritual onset in behalf of the land shadowing with wings, to vanquish, subdue, and disarm, in an African renovation of mind, heart, and condition, those outspread and shadowing wings of hostile armies, which have spoiled that fertile land. By his providential agents of grace and power, the Redeemer unfurls his ensign on the mountains, in the view of all, and is sounding his trumpet long and loud. *Hear ye!*

In the fuller knowledge of the condition of Africa, now in the possession of the Christian world, than once was had, and in the greater facilities of access to its shores than was formerly afforded, the signal is given. The necessities of the African race, and the circumstances of affairs with us at home, are as a trumpet sounding loudly in our ears. The whole agitation of the subject speaks. An unhappy and injured population, of African descent, is in the midst of us. Duty requires that they be raised to the rank of man—of this elevation they are capable; but remaining amongst us, ages must roll by ere it be attained; and perhaps when those ages should have passed away, it might be found impossible. For ages to wait for it is too long, if waiting for ages could effect it. Into the

reasonableness or unreasonableness of that state of the public mind, which causes this, at present, we make no inquiry: upon it we pronounce no decision. For the occasion, it is enough to know and say, that such is the fact; and whether Nature—rather Nature's God, has decreed it forever to be so, the revolutions of time will tell. It is a fact, too, that the ensign now lifted on the mountains, and the sounding of the trumpet, summon us to present action—to immediate duty. Let us not be regardless of the authority of this call.

The African race among us will claim their rights—the rights of man. The extinction of the race—its extermination by violence—is out of the question. Humanity, our morals, the spirit of our political policy, our religion, forbid it. The attempt to conceal from our own minds the fact of the assertion of the claims referred to, is worse than fatuity. Twenty years more will increase that distinct people in our country to 6,000,000. In that time not a few of their number will have gained their freedom, others of them will have acquired wealth, and will have obtained education. They will have learned from our own Democratic lips the value of the rights of man. The fact that the slightest taint of African blood excludes from the family and rights of the white man, will continue to throw, as it does now throw, the mixed race with those of the unmixed blood of the sons of Ham. Into the ranks of those identified with them in interest, this will carry whatever superiority—and many of us proudly claim superiority—of talent that class from us may possess. That conflict would give freedom and success to the men of color is every way improbable. By violence, in our country, they will never be made free. At this moment, were they all free from the yoke of do-

mestic servitude, they could not have the rights of freemen. That their claims would not be conceded, let the case of the *Randolph* freed-men, and the policy of the free States, prove. The continuance of the black man among us may issue in the convulsing of the whole frame of our society, in the free as well as in the slave States; but for his *real freedom*, little or nothing would be gained. Every form of violence would go to retard his freedom.

What then is to be done? That the question is a serious one, and full of difficulty, is felt by the citizen, the Christian, and the statesman. To view it in all its bearings is not our present business; but we may say, that by the removal of such as are emancipated to the shores of Africa—the land of their fathers—a free state may be established, and a flourishing church planted. Each emigrant from this land will, to the native tribes, be a missionary of religion, morals, civilization, order, and liberty. Every such an one may be a missionary of God, while he himself occupies the place of a freeman; and is a blessing to bleeding Africa. This is the aim of the Colonization Society. By private, associated counsel and action, this Society upon a somewhat limited scale and by small means, shows to States what, upon a larger scale and by the ampler means at their disposal, they can do. This lesson needs to be taught, and the day is coming when States will rejoice to learn it. By this association, the American Colonization Society, we see the flag—the ensign unfurled on the mountains, and by it we hear, in no indistinct sounds, the trumpet blown. In this matter the inhabitants of the world—the dwellers on the earth, have a concern. It is the cause of humanity—it is the cause of God—it is the cause of the hundreds of millions of a continent, and

of the Divine glory among those millions. *Hear ye.*

3. Enemies are to be disappointed, and continuing rebellious and impenitent, shall suffer the judgments of Heaven, vs. 5, 6:

Vs. 5. *For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.*

Vs. 6. *They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.*

*For afore the harvest, &c.* The expectations of the spoiler are large; he sees the bud swelling, the grape forming, but he is disappointed, for all his hopes are cut down. He and his hopes together perish; among them the fowls shall nestle, and the beasts shall make their bed; and this shall be without hope of regaining their unrighteous spoils. This ruin of their hopes shall be in both the summer and the winter—that is, forever. In the African slave trade, Portugal, Spain, and Holland led the way. Among the nations, what is their place to-day? In the fall and degradation of those nations, let every State that has set itself to sustain, prolong, and perpetuate the nefarious inroads upon the rights of Africa and her children, learn what they may expect. The bud of hope they may see swell, and the formed grape, while yet sour, they may taste; but *afore the harvest*, its branches shall be cut down. Let that mercantile cupidity that is disposed to invade the peaceful retreats, and that would blight the promising hopes of LIBERIA, fear the results of its prurient desires. Above there is an eye that sees the innocent, and a hand that will avenge the wrongs sustained in the cause of right.

4. Over all these scenes God, our Redeemer, presides, v. 4. *For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place, like a clear heat upon herbs, like a cloud of dew in the heat of harvest. The Father judgeth no man directly.* All judgment is in the hand of Jesus, JEHOVAH THE SAVIOUR. He is never in a hurry. His arrangements are well made, and he executes them with deliberation, each portion in its season. *I will take my rest—I will consider in my dwelling place.* The land shadowing with wings is before him. He has commissioned and sent to the people of that land the messengers of salvation. He has planted his ensign upon the mountains, blown his trumpet, and summoned the dwellers on the earth. Among them, are those who appear hostile to his purposes. *He takes his rest*—he exercises forbearance. He considers, that is, acts with wisdom. He will blight the prospects and disappoint the hopes of the enemies of the land shadowing with wings, and of those who disregard the import of his ensign upon the mountains, the blowing of his trumpet, and the summons he has issued: 'The influence of the burning heat upon herbs, and of the heavy dews in the heat of harvest, is to produce the mildew.\* As the mildew, so shall be the blight, *afore the harvest*, upon the vineyard of the hopes of the impious spoilers of Africa. The blasting of those unhallowed hopes shall subserve the designs of grace to the afflicted people of that land. But,

III. The result is glorious, v. 7. *In that day shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible [terrified] from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the Mount Zion.*

1. The time indicated—*in that time.* The time when the swift messengers are sent forth, when the ensign is spread on the mountains, when the trumpet shall be blown, the attention of the dwellers on the earth arrested, Jehovah in his dwelling place conducting wisely his plans and justly blighting the hopes of unrighteous gains.

2. His dwelling place with men is in the *Mount Zion*, and Zion is the New as well as the Old Testament designation of the church. Heb. 12, 22: *Ye are come unto Mount Zion.* This is *the place of the name of the Lord of hosts.* Described as beautiful for situation, the joy of the whole earth; furnishing delightful prospects and refreshing springs.

2. Under Divine influence, and in the light of the Gospel, to Jehovah the Lord of hosts by this people, a present shall be brought. *The present shall be brought.* Ceasing to be *scattered and peeled*—no longer a lawless crowd, they shall be a PEOPLE—Hos. 1: 9; 1 Pet. 2: 10—organized under the principles of law, gospel, the hallowed institutes of religious worship, and evangelical order. Thus an actual relation of blessedness between them and Je-

\*A clear heat upon herbs—a cloud of dew in the heat of harvest. Inattention to the mode of expression, and the connexion of the subject, has led distinguished men to suppose that this language indicates something peculiarly gracious. The scientific agriculturist, in accounting for the production of mildew at the approach of harvest, could furnish a better key of interpretation. So could the observer of the effect, upon the human constitution, of the burning mid-day suns, and chilling evening dews of our Septembers.

hovah, as their covenant God, will be constituted, as in the case of Egypt, another region of the land of Ham—Isa. 19 : 18, 25. Confessing him, they shall be recognized by him as his people. They shall bring before his altar a pure offering.—With Ethiopia, beyond whose rivers they were seen by the prophetic eye to reside, *they shall stretch out their hand unto God.*

3. In reference to *the present* that shall be brought, in the text, there is something peculiarly expressive. A present is twice spoken of in this verse : the *present of a people*, and that *FROM a people*. In the former, the term rendered *people* is without a preposition ; in the latter it is governed by the preposition, *mem*. In the first clause, the *present* and *the people* identify. The *shai*, gift or present, and the *Am*, people, are in apposition, they express the same thing. It is not merely a present *from* or an offering *by* them ; but it is the present of *THEMSELVES*. *They yield themselves unto God, as those that are alive from the dead*—Rom. 6 : 13. Like the Macedonian churches, *they give their own selves unto the Lord*, 2 Co. 8 : 5, *as living sacrifices,—holy and acceptable,—through Jesus Christ*—Rom. 12 : 1. They are represented as making a solemn surrender to God of *themselves* ; with minds to be more enlightened, with hearts to be more sanctified and comforted ; and at once, their whole persons as justified, in the righteousness of their Redeemer. Then follow devotions of mind and heart, sanctified by the Spirit of God ; expressed in sacred emotions of soul, confessions, prayers, praises, and a new obedience of the entire man. This is renovated Africa. This is Christian character, and less than this is but a very partial Christianity. It exhibits a people in all their faculties, possessions, relations, and pur-

suits, by self-dedication, devoted to God in Christ. This was the aim of the first projectors of the Colonization Society : it is still the undeviating aim of its most ardent friends. Their faith in its ultimate triumph is sustained by the Divine promise, Psal. 2 : 8 ; and the prophecy, now under review, *directly* contemplating the subject, tends to make assurance doubly sure.

The prophet, in previous chapters having spoken of various nations, in this xviii chapter of which commentators have made so little, directs his foreseeing eye, before giving a very particular view of Egypt, to the more distant Central, Western, and Southern regions of the African continent, and delineates events pertaining to a then very distant day. He describes the land of those regions as darkened with hostile armies, by foreign influence, for sake of unhallowed gains, stimulated to internal feuds, whilst suffering by the violence of ruthless invaders. The intercourse of this land with distant countries has been, and still is, on a narrow scale. Their vessels of bulrushes forbid them to brave the dangers of the sea. But for this down-trodden and injured people, a brighter day is drawing on. They are about to be visited with a message of grace.—Swift messengers to bear it are appointed and commanded to *Go*. They are assured of the sympathy and countenance of the people of God, who dwell in “the habitable parts of the earth ;” before whom is lifted up and conspicuously seen, as on the mountains, the ensign of salvation. The trumpet is blown, and the call is made on them to give their aid. For this purpose, under that banner they will assemble. It is the cause of God and man. Jehovah begins and directs the movement. He *rests in his place*, and in wisdom conducts its execution. The

opposers of the measure he will oppose. By the perpetuation of existing evils, they hope to possess the wages of unrighteousness, but those wages shall prove vain. As the scorching heat upon herbage, and the harvest cloud of dew prepare the mildew blight, so will God blast their hopes of unrighteous gain. The bud may swell, the blossom expand, the sour grape form; but the ripe cluster of their hopes they shall never press. Ere the harvest, the branch that sustains the blighted grape shall be cut down. Among its withered foliage the fowls of heaven and the beasts of earth may summer.— There, in the winter, the former may nestle, and the latter find a lair; while the despair of blasted hopes shall be the spoiler's portion. But the spoiled, the plundered children of Africa, "redeemed, regenerated, and disenthralled," in enlightened, ardent, and self-consecrating devotion, shall give development to the finest features of Christian character. At the Mount Zion, the place of the name of the LORD of hosts, they shall intelligently and voluntarily present themselves as an offering to JEHOVAH.

#### CONCLUSION.

The reader will remark, that the prophetic language calling public attention to the ensign on the mountains, and to the blowing of the trumpet, indicates "the signs of the times." These signs are found in the marked dispensations of Divine Providence, the circumstances of the social state of a people, the condition of the public mind, and the bearing upon all these, of the lessons of the word of God. To "these signs of the times," their nature, relations, and bearing on each other, we are solemnly summoned to attend. And among all the objects that at this day address themselves

to our beneficent regard, we think we are not mistaken, when we give a prominent place to the "American Colonization Society," and believe its claims upon us to be of paramount importance. To a very great extent, it gives embodiment to most, if not all, of the benevolent, voluntary institutions of our day. 1. It proposes to relieve the freed man from the ills of oppression to which he is subjected, in a land where he is really, and long must, perhaps forever, be a stranger, by his *voluntary* removal to a state where he will be free indeed. 2. It opens a door for the benevolence of the slave-holder, who wishes an eligible outlet for bettering the condition of his emancipated servants. 3. It carries Christianity with all its Bible light and holy influence, to the hundreds of millions of a benighted Continent. 4. It sends education and civilization with their arts and enjoyments, to Barbarians. 5. Under the wholesome laws of liberty, it exemplifies to savages, an organized state of rational freedom. 6. It proves the black man to be capable of self-government. 7. It is the most effectual means of breaking up the slave mart, and of putting an end to that odious and ruinous trade. What enterprise of the age embraces so many objects of commanding interest? Liberia, on the coast of Western Africa, now about to be a free and sovereign state, but still needing our fostering hand, presents those objects of interest, with all the details of their untold blessings.

In this establishment of a free and Christian commonwealth on the coast, destined to enlighten and redeem the continent of Africa, we have a powerful motive to benevolent and liberal action. Already is *Liberia* more than a reward for all that it has cost. But the great work is only begun. The anticipation of exemplifying on



a larger scale the genius of Christianity, in the formation of a character of loftier moral excellence than has hitherto been known, is, perhaps, not visionary. The natural sternness of the northern temperament, and the gentle spirit of the religion of the Bible, are far from being congenial with each other. They are naturally antagonistic; and when over the former the latter prevails in mollifying its hard features, it is with difficulty that the victory is won; and alas! the inconsistencies of subsequent life too often evince the imperfection of the conquest. The constitution of the Ethiopian mind more mild, gentle, forgiving and affectionate than that of the *Caucasian* or *European*, presents less for the grace of the gospel to overcome, and of course, the same measure of its influence will insure a higher state of spiritual and moral life.—The following suggestions of an eloquent pen we submit for what they are worth.

After adverting to the remarkable contrast between the little propensity of the negro race to wander from their native abodes, and the great tendency of the Europeans to be migratory, restless, and unsettled in their habits, the writer says—“The African stays at home, is contented and satisfied—a feature of natural character, which,—when taken in connexion with other native traits of mind,—would seem to augur a peculiarly gentle and beautiful species of civilization, when he shall have once taken his rank in the society of perfect men, and ennobled races.—There is undoubtedly here an *apparently* vacant space for him to occupy, and which seems by no means adapted to the genius of the Caucasian tribe. These have no real heartfelt admiration of the milder

and gentler aspects of a pure and dignified civilization. All the sweeter graces of the Christian religion appear almost too tropical and tender plants, to grow in the soil of the Caucasian mind; they require a character of human nature, of which you can see the rude lineaments in the Ethiopian, to be implanted in, and grow naturally and beautifully withal. When I read the New Testament, and note the sweet and lovely character of the virtues recommended—that almost female tenderness of mind, which both the flourishing of them, and the perfecting of them, pre-supposes, I am impressed with the conviction, that other than the European race must become the field of their insemination, ere we can see them in their natural perfection. I am far from saying that this race is not naturally capable of exhibiting a certain *order* of the virtues of the Christian religion, such, namely, as tally with their character—a vigour and freedom of soul, &c., and a rough, active charity; but all these are but the first *tier* of Christian virtues, and our surly, rapid intellects are hardly susceptible of others: and this, therefore, leads me to augur, and I think on grounds which are good, that a race more tender-minded than the Caucasian is needed to reflect the sweetness and gentle beauty of the Christian religion, its mystic, quiet, humble spirit, for its sterner features—are already perfectly in the Caucasian. The light of the Christian is œcumenical. It will show the just proportions and analogies of all species of intellectual and moral greatness; and it will show the natural ground of a sweetness and severity of moral perception to be more valuable, than a rigorous capacity for scientific research or political legislation.”\*

\*Kinmont. Nat. Hist. of Man, pp. 217, 221.

Whatever may or may not be in this speculation, upon the general subject, we have a sure word of prophecy. The people concerned are clearly indicated by their locality and condition; to them by the messengers of peace are sent the tidings of reconciliation with God, in the signs of the times—the agitations of our age on the subject of Africa and the African race, we see the extent of an awakened public interest in their favor; over all we contemplate a just Providence frowning on a hostile policy toward this hitherto afflicted people, and, as with the mildew blight, blasting its hopes of

gain; and in prospect, we have the assurance of that people presenting themselves, with all that is theirs, as a pure offering to Jehovah, in Zion his dwelling place. In aid of this, among the signs of the times, and the active agencies employed, there is none to compare with the American Colonization Society, and its hopeful Colony of *Liberia*, on the Western shore of the land shadowing with wings, and which the rivers—the confluent invasion of plundering nations—have spoiled.

ZUINGLIUS.

April 7th, 1847.

[For the Repository.]

### Communication.

MY DEAR FRIEND MCLAIN:—It is but recently that my attention was particularly turned to the great scheme of African Colonization, in the promotion of which you are so earnestly and efficiently engaged: any thoughts, therefore, which I may have on this subject must necessarily appear crude to one so perfectly *au fait* as you are, to all its aspects and bearings; but nevertheless, I feel constrained to send you a few hasty “dottings down,” which, if you see fit, you may embalm in the pages of the Repository, or, if you prefer, may consign to the tomb of the Capulets, *alias* the Editor's depository of “rejected addresses.”

It strikes me that this matter of Colonization is not a new thing under the sun, though in making this remark, I would not be understood as detracting aught from the wisdom of those who formed the plan of your Society. What I mean is that the history of the world records many grand colonization schemes; and what is remarkable, few if any of them resulted in any thing but the richest blessings to those concerned—nay, in many of them, God himself was the great originator; and often He directly interposed to guarantee the success of the movement.

All your readers will at once remember one such movement, by which about *three millions* of people were delivered from oppression and slavery, and transferred to a land where their fathers had dwelt, by

the direct interposition of Almighty power. In some respects this scheme was different from yours. In that, the movement was *from* Africa; in yours, it is *to* it—that was conducted across sandy deserts; yours across the ocean—that was made in opposition to the nation amongst which the emigrants had dwelt, and carried war and extermination to the inhabitants of the land whither they went—yours affords the highest gratification to the nation sending the colonists forth, and is fraught with the richest blessings to the land whither they go. But these schemes have also much in common. Both were intended to bring about the return of three millions of an oppressed race to the land of their fathers. Both in the outset encountered much opposition from the very persons they were designed to benefit. Both were conducted by men of the purest benevolence and the most heroic self-denial, whose motives were often impugned, and their conduct misinterpreted. Both had to encounter the slanderous reports of malignant persons respecting the land of their destination—that “*it was a land that eateth up the inhabitants thereof; and all the people seen in it are men of great stature.*” In both there was an unwillingness on the part of the emigrants to leave the land in which they had been born, though to them it was a land only of oppression, degradation, and misery, with a few bright visions of *flesh pots, leeks, onions and garlick* interspersed.

However, one was completely successful, and we believe that the other will be, for both have the same Divine wisdom and power enlisted to bring about their accomplishment.

One or two other instances of colonization occur in the history of the same people to which I have alluded. The hand of the oppressor sometimes reached them in their own land, and carried them away captive; but in the course of time, God softened the hearts of those who held them, and they sent them back again to their own land. But every such migration and transmigration was the occasion of much good. *In every instance the effect was to carry the true religion to countries and places which could have been reached in no other way.* And such we candidly believe will be the result of African Colonization. Now, it is true, the conditions are reversed, but the effect will be the same. In the case of the Jews, who alone possessed the true religion, they were transferred from country to country, always to the people who, for the time, were most prominent in the affairs of the world, and who exerted the widest influence, and wherever they went, they carried their religion with them, which being thus brought into these centres of influence, was thus spread abroad. The African came to our shores without religion, but under the auspices of the Colonization Society, he returns a Christian missionary, bearing the religion which he learned in the house of his bondage to millions of his countrymen, whom no white man can approach.

Some in this day of *progress*, may object that these examples prove nothing, because they are all taken from that obsolete book—the Bible. I would ask these *Illuminati* to turn with me to profane historians, and what do we find? The classic land of Greece became renowned solely by the impulse given to enterprise and learning by *colonies* from Egypt and Phœnicia, led by Cecrops, Cadmus, Danaus, and Pelops, who respectively laid the foundations of Athens, Thebes, Argos, and Sparta.—Italy also was colonized at an early day: for if we even reject the story which forms the subject of the Enead, and deny the proud claim of Virgil, that Trojans laid the foundations of the lofty walls of Rome, still we know that successive *colonies* from Greece planted themselves in the South of Italy, bringing with them their arts, their learning, and their religion. Carthage too was a feeble colony led by a woman, who purchased from the African chiefs as much land as a bull's hide would cover; and, being a *strict Constructionist*, she so stretched the hide, and cut it up into small shreds,

that she obtained space sufficient on which to found a powerful city, long the rival of Rome, and the greatest commercial city on the globe.

But coming down to more modern days, what is the origin of our nation? How is it possible for men to open their eyes, and look any where on this continent, from the Atlantic to the Pacific, from Passamaquoddy bay to the Rio del Norte, and not acknowledge the advantages of Colonization. We are this day enjoying the benefits of that glorious movement in which the Pilgrim Fathers participated. It might be well for both the friends and the enemies of African Colonization to let their minds dwell on the early history of the colonization of our own country. The Puritans in England were deprived of many civil rights, and restricted in the enjoyment of their religious privileges. The New World had lately been discovered, and to it they began to turn their longing eyes, hoping there to find what their native land denied them—"freedom to worship God." They did not refuse to go from a land which had proved but a step-mother to them, declaring that they had *as good a right* to live in the country of their birth as any king or bishop in the land. Whatever their rights were, they saw that they would not be permitted there to enjoy them. The dangers of the voyage and of the settlement in a strange land did not appal them. Former attempts had failed. The pestilence, famine, hostile savages had destroyed other colonists; but considering anything better than social and political degradation, and trusting in the God of Heaven, they embarked. They landed on Plymouth—and the world knows the result. I will not insult your readers by pointing out the analogies which exist between the colonization of New England and the colonization of Liberia—but in many important respects the difference is in favor of the latter.

From what has already been said, I think I am safe in drawing the inference, that colonization is no new-fangled scheme, ridiculous in its pretensions and necessarily disastrous in its results. *Does it not rather seem the great means which God has always employed for spreading civilization and true religion in the world?*

Before I conclude, will you permit me to say a few words to different classes of persons who look with interest upon all plans respecting the elevation of the colored race? And first, to the Abolitionists. You profess, gentlemen, to be the peculiar friends of the black man—to feel a deep interest in both the free negro and the slave. Now, why do you not assist in sustaining the Colonization Society? Why do you endeavor to

embarrass it by all the means in your power? Already an extensive tract of land has been purchased; a settlement has actually been made; a republic of free Africans, under laws of their own making, and rulers of their own choosing, has been established. In it there is room for the display of every talent, and the avenues to honor, wealth, and respectability are open to all. Now, why do you not join your efforts to those of the Colonizationists, and thus induce and enable many who are living amongst us in degradation, to return to the land of their fathers? Do you say that slaves are multiplying faster than the Society can remove them? But is that a reason for your doing nothing? Is it not rather a strong motive for you to assist, that more may be accomplished? The first movements of all great enterprises are slow; and in this case, it is well that it is so. But when once the fact takes strong hold of the public mind that the effort will succeed; when the misconceptions and prejudices attending every new movement, are removed, then hundreds of masters, seeing a way for their slaves to exist in freedom, will set them free, and thousands of free blacks will anxiously press forward to become citizens of the new republic. The Christian missionary may labor years before he sees a soul converted to God, and hundreds may in the meantime have been born into heathenism, but is he therefore to suspend his labors, and is *this* a reason why the church should send out no more missionaries? Surely not. *One* soul saved is a rich reward for a life of labor; and that one may be the means of converting others, until the work shall spread all around. But if you oppose African Colonization because its movements are so slow, how long do you think your "subterranean railways," and your schemes of Canadian colonization, will have to operate before all the slaves shall be conveyed away? Every objection which you can urge against African Colonization applies to your own system, and in addition there are physical, moral, and political reasons why Canadian colonization cannot and ought not to succeed. No, if you would benefit the free negro, your true policy is to aid him to go to Liberia. If you would benefit the slave, show to masters that, without risk to themselves or injury to their bondmen, they can set them free; and to say nothing of benevolence, the very selfishness of many of them will induce them to do so.

I would say a few words to free negroes themselves. You know full well the miseries of an existence amongst a race which looks down upon you. Every where you meet with neglect, with contempt, and with

scorn. You have no voice in making the laws, you have no influence in choosing rulers. You set not on the bench of justice; you enter not the jury-box; and though often brought to the bar, you cannot, in many States called free, testify in the witness box. A villain may enter your house, may insult your family, may plunder your goods, may maltreat yourself, and, if he let no *white* man see him, he cannot be convicted; your testimony will not be taken against him. In business you are driven to the vilest and most menial offices. Into the public school your children are not permitted to enter. In the house of God, where all appear as sinners, you are banished to some remote corner. Now, all this is wrong. We have for it not one word of apology. This is not the point, however. The question is, *is it true?* You know it to be true—and you must know that while you remain in this country it will not be otherwise. Why then remain where you are subject to so many degrading influences, when Liberia, the black man's home, stretches forth her arms to receive you? There you shall rule—there you shall be free, in name and in fact—there no proud Saxon will turn up his nose if you come between the wind and his nobility. There the executive chair, the halls of legislation, the court room, the school house, the church, all are open to you.—Why stay an hour where such prospects open before you? Do you hope ever to live in peace in this country? Let the Mercer county resolutions answer. Do you expect ever to obtain a recognition of your political rights here? Look to the popular vote on the negro suffrage clause in the New York constitution. And these things were done in *Ohio and New York*.—If such things are done in the green tree, what will be done in the dry? Ah! sooner or later you will find that the Colonization Society is the colored man's *true* friend.

I had thought of addressing a word to Christian philanthropists on the bearing which this noble undertaking has on the questions which now are anxiously debated in our own country respecting the perpetuation of slavery, and the destination of the Africans amongst us—upon the slave trade—upon civilization, and above all, upon the progress of Christ's kingdom in Africa; but I can spare no more time now. If another opportunity is afforded me I may discuss these important questions. In the meantime, I conclude by commending this cause to the attention of all who love their country or regard the best interests of the human race.

J. M.

## John McDonogh's People.

WE are frequently asked of the condition and prospects of these people. We cannot answer many inquiries better than by publishing the following letters from two of them, which have been kindly furnished us by Mr. McDonogh:

LETTER FROM W. W. McDONOGH.

KING WILL'S TOWN,  
October 7, 1846.

DEAR FATHER:—I have again taken up my pen to address you a few lines, hoping that these will find you in as good health as they leave me at this time. I thank my God that he has still given me health and strength at this time to address you. We are all well at this time—that is, in the mission family, Mr. and Mrs. Connelly, Mr. and Mrs. Priest. Mrs. Connelly, you recollect, was in America last year. After her return to this country she was delivered of a fine daughter; but, alas, the Lord has seen proper to take it to himself. Mrs. Priest had a fine son, and he has been taken also. They could not have been taken in a better time, for they were both infants. Therefore the Lord giveth and the Lord taketh, blessed be the name of the Lord. I paid a visit to my mother and family the first of this year, and found them in good health. I spent two months and a half with them, during which time I assisted my brother in clearing and planting a fine crop of rice, corn and cassadas. He has at this time on his farm about 24 or 25 bound boys; some of them were taken from on board of a slaver by an American man-of-war. I think he has now about sixty acres of land under cultivation, or very near it. My visit was in January, February and a part of March; I then returned to my labor among the heathen.

Dear father, I have just been reading again your very kind letter to me just before I left college. I do assure you, sir, that there is nothing on earth that gives me more pleasure than it does to think that I have such an adviser and friend as you are; for no one but a father can give to a son such advice—surely not; and the more I read it, the more I am encouraged to press forward in my calling as a teacher, and may the Lord give me grace to run and not be weary; for without Him we are nothing and can do nothing. I praise His holy name that my lot was not cast in a heathen country and among heathen parents, but in a Christian country and among Christian parents and friends, and that, too, in the hands of one who has been a father to me instead of a cruel oppressor. When I was young and foolish you took me from my father and mother into your own dwelling, and brought me up as a son instead of a servant. I often thought hard of it at the time, but now I find that it was for my own benefit and not yours that you took so much pains in bringing me up in the ways of truth and honesty, for I find now that truth and honesty is the best capital that a man can possess in this world. It is true that wealth makes many friends, but their friendship is deceit. An honest man is said to be the noblest work of his Creator. Had I been permitted to run about as many of my age were, I should have to-day been as ignorant as they are; but, thanks be to my Creator, I was not.

And to you, dear father, words cannot express my gratitude to you for your care towards me during my younger days—for youth is truly the time to lay up for old age—and I hope that I have commenced on a good foundation, for you have given

me precept upon precept, and line upon line, and may the Lord give me grace to keep them all the days of my life. And now, dear father, permit me to give you an imperfect statement of the productions of the country, and then close for the night. The first, and greatest, is rice; sweet potatoes, Lima beans, ochre, pease, raddish, cabbage, snaps, cucumbers, greens, eassadas or cassavas, yams, corn, sallads, cymbianes, arrow-root, carrots (few,) the pawpaw, which grows on a tree, pumpkins, parsley, *mustard*. Fruit—watermelon, muskmelon, mango, plum, orange, rose apples, sour sop, guava, tamarind, plantain, banana, gramma dilla, limés and lemons. *Domesticated*—cows, bullocks, swine, sheep, goats, duck, fowls, pigeons, turkeys (very few.) I will not attempt to give you a list of the wild animals, and the different kinds of fish which we have here at this time. Should you wish to know, I shall give it to you at some future time, should my life be spared. I should like very much, dear father, to see you once more before we leave this world, for it would be a source of great delight to me, *but I will never consent to leave this country for all the pleasures of America combined together, to live, for this is the only place where a colored person can enjoy his liberty*, for there exists no prejudice of color in this country, but every man is free and equal. Please to remember me to all my friends and acquaintances, to Mr. Dumford and son, and uncle James Thornton, and Par Nowd, and all the rest. And now, my dear father, I close this letter, hoping that you will let me hear from you soon: and may the Lord, who is able to do all things, protect and deliver you from all dangers, seen and unseen, and grant you strength for many days and years yet to come, is the prayer of your humble servant,

W. W. McDONOGH.

The Hon. Walter Lowrie mentioned in his last letter to me that he had bought me a watch with the money that you sent him for me. Please let me know what has become of David.

LETTER FROM G. R. ELLIS.

MESSURADO COUNTY,

October 9, 1846.

DEAR FATHER:—I again avail myself of this chance to write you. I do assure you, though, that I feel at a loss to know what to say, I have written to you so often, and have never received but two letters from you since I left you. The first was by the *Renown* that was wrecked at Port Praya, and the second by the *Lime Rock*, and by Capt. Auld I wrote you two or three letters, besides those I sent to different persons, and I don't as much as know whether you ever received them or not; but one of the emigrants from Kentucky, who passed through New Orleans, told me that he saw you in New Orleans, and that you told him you had only received one letter since we had been here, and that was from Galloway Smith, and I assure you I was more than surprised to hear it, for I have wrote you by every chance since I have been here, by the way of New York, Philadelphia, Baltimore, and direct from here to New Orleans. The same emigrant told me that you said you wished two of the young men from here would come to New Orleans. I should be extremely happy to come on myself, but I would rather hear from you first. My dear father, I really think some hard feelings against me on your part is the reason I have not received any letter from you for such a length of time. My brother Washington gets letters from you; he can tell me of your health, and I know I write to you as often as he does, as I generally forward his from here, and write

myself at the same time, and he receives answers and I none. My dear sir, as I cannot see nor hear from you, I am almost disheartened about writing to you, but I assure you, sir, without any thing like flattery, that my affection remains the same towards you, and, in fact, I feel more love and esteem towards you, now we are separated by wide waters and rugged mountains, than ever I did; now I know how to appreciate good advice received from you in my youthful days. I feel and know the truth of the Scripture that says, train up a child in the way he should go, and when he is old he will not depart from it. I hope that we shall see each other's faces again in the flesh; but if the Lord has ordained it otherwise, I trust we shall be among

that number that John saw surrounding the Throne of the Lamb, where sorrow, pain and death are felt and feared no more. Julia and her husband and Lamberth have both joined the Church, and nearly all the rest of the people. Lamberth is one of the official members. We are all in good health, and sincerely hope you are enjoying the same. As this letter will reach you, I hope, by Christmas, I will conclude by wishing you a merry Christmas and a happy New Year, and that you may enjoy many more, with the blessing of God upon your head. Mother and Julia send their respects to you.

I am, dear father,

Your affectionate son,

G. R. ELLIS.

[From the Colonizationist.]

Gov. Pinney's Letter.

WHEN at Cincinnati, a few weeks ago, in company with Gov. Pinney, we availed ourself of his intimate acquaintance with Liberia and all its interests, to obtain information upon a few points which we thought would be of practical importance to such of the colored people of the west as may think of emigrating to that country. The reader may rely upon the answers here given, as Gov. Pinney was, for several years, a resident on the soil.

K.

COLUMBUS, OHIO,

Nov. 28th, 1846.

Brother Kavanaugh:

MY DEAR SIR:—Your kindness in coming to assist me at Cincinnati deserves a better return than I have given; but the delay in answering your questions has seemed to arise out of a necessity connected with

my rapid journeyings and constant occupation. I steal some hours late at night from my other business this evening, lest I should omit it altogether.

*Question 1.* How do emigrants make a living in Liberia?

*Answer.* By their wits or by their work. Those who are competent to act as teachers, can get from three to four hundred dollars a year for school teaching. Good accountants can get from six to eight hundred dollars as clerks in stores and mercantile houses. Tailors, shoemakers, blacksmiths, carpenters, masons, shipwrights, &c., can find constant employment, at good wages, ordinarily. The farmer, in Liberia, can raise on his farm pretty good Indian corn, sweet potatoes, rice, sugar cane, cotton, indigo, arrow root, ginger, oranges, banana, plain-tain, beans, grapes, pepper, and

many other valuable vegetables and plants. He can raise hogs, poultry, cattle, catch abundant fish, and kill deer and other wild animals.

*Question 2.* How much land is necessary for a family of five persons?

*Answer.* This depends upon what they do, and their wealth.—If a man goes out poor, as most of our freed slaves and many free people of color do, fifteen or twenty acres will be all they will need for several years; because as it is always summer the land calls for labor all the year, and one man cannot ordinarily tend more. But any amount can be purchased for from seventy-five cents to one dollar per acre, as valuable as our new lands at the West.

*Question 3.* Has not all difficulty between the missionaries and governor ceased?

*Answer.* There never was any difficulty in the American Colonization Society's Colony, except with Rev. John Seys and Gov. Buchanan. Mr. Seys is now in the United States, and Gov. Buchanan has been dead for nearly five years. That was only a difference of opinion about a law which can never arise again. All the missionaries there, so far as I know, now submit to the laws, and are pursuing their work with the good will of the colonists and our Society.

*Question 4.* What is the whole length of the coast from the northwestern boundary of Liberia to its south eastern limit, including Maryland in Liberia and its territory?

*Answer.* From Cape Mount, forty miles northwest of the town of Monrovia, the territory of the colony extends nearly four hundred and thirty miles, to its southeastern termination on the Gulf of Guinea, one hundred miles east of Cape Palmas.

*Question 5.* Is it your opinion that cotton could be produced in Africa in sufficient quantities and quality to so fill the European market as to reduce its value in our southern market?

*Answer.* Africa, in all the tropics, is the natural home of an excellent quality of cotton, superior to our ordinary uplands of the South. The soil and climate are both favorable, and if the native kings of Africa could set their slaves at its cultivation, in the Southern method, I see not why they could not supply the world. They have slaves of so little value that thousands are sold in the interior for a mere trifle, and some on the coast for *ten or twelve dollars!* Mr. Buxton, in his able work, recommends to send out agents to teach them these advantages and offer them a regular market. This, however, will not, probably, occur for a long time, and before that day, I hope it will not be needed for the object you suggest.

*Question 6.* How does Liberia coffee compare with the best Java or West Indian coffee?

*Answer:* It is superior to any American, and by many considered equal to Java, in quality and value. It is the most productive species and soil in the world, and will, doubtless, yet prove of great profit to the Liberia farmer.

*Question 7.* Will it require as much labor to get a living in Liberia as in Indiana or Ohio?

*Answer.* No man, by farming, can get a living without labor, but in Liberia, there being no snow, or frost, or cold to provide against, a large portion of the labor needed here for keeping warm and comfortable, is not needed there, and as it is always summer, much less land will support a family.

Another consideration may here



be added, viz: that many important plants and vegetables continue to grow and bear from year to year, with very little cultivation. Our garden Lima bean *I have seen* covering by its vines a good sized tree, where it had been growing and constantly bearing for *nine years!*—Sweet potato vines are often, when pulled, replanted, and go on to bear more roots. The African potato, or cassada, grows for two years; the cotton plant bears for nine or ten years.

*Question 8.* Is not Liberia now as healthy as any part of the United States?

*Answer.* *I think not.* It is healthier than some parts, and some settlements (as, for instance, that at Cape Palmas) are as healthy as the best countries in the world—I mean for older settlers. The deaths there for several years past, have not been *two per cent.* In some of the towns of the old colonies, the deaths are more, ranging from three per cent. to five and six per cent. The last is only true of the settlements of New Georgia and Lower Caldwell, both of which are near the tide water swamp of the Messurado river. The inhabitants of New Georgia are natives of Africa, and

not American colonists, and may be injured in their health by changing their native style of living to become civilized.

*Question 9.* Cannot a prudent and industrious mechanic or merchant make money faster than in the United States?

*Answer.* I would not say faster. They can make money and get good wages—so can men here. The great advantages the colored man gets by going to Africa are not as to his eating, or drinking, or wealth, but in his *social, political, and moral* position. He becomes a *man.*—He is no longer despised as of another race, but treated as an equal and brother. If we cannot find colored men who can appreciate such advantages, it is not very important to send others.

Let us set before them these advantages to themselves—the vast privileges which they will thus secure their children, and the noble prospect of suppressing the slave trade and civilizing Africa. May the Lord strengthen your hands and heart, and give you great success, is my sincere prayer.

I am your obliged brother,

J. B. PINNEY.

[From the Liberia Herald.]

Liberia.—No. 2.

BELOW will be found the second number of Mr. Russel's articles on Liberia. We do not, of course, hold ourselves responsible for all his sentiments. We publish the article because it comes from a Liberian, and is in its way a great literary curiosity. Our readers will not fail to notice that his description of the productions of Africa is sufficiently minute and explicit.

MESSRS. EDITORS:—In a former letter we tried to say something of our colony. How often do we find emigrants who think because they "*are free,*" they should *work no more,* and when convinced by pinching want, that God does not rain bread upon the idle, in Africa, more than in America, long for the chain of the slave, or had as lief have it, as though they could only thrive at that point where the temperature of

industry has its degrees told by the "Cowskin." Too ignorant and degraded though raised in a land of Bibles, to know the difference between working for one's self, and laboring for a white master. Seeming to drown every sense of honor, "*in them are big bones or corn bread and fat meat, old mars or mis use to ge us.*" Thank God, those who are too idle to work, and too stupid to change these opinions, soon become a nuisance, and go the way of all trash. The well-bred man of good sense, though he may not know the first letter in the alphabet, soon sees (no matter what his opinions might have been) that his labor is his own, and resolves to maintain himself, and enjoy liberty too. Others, though illiterate (as most of us are,) take wide views, looks upon his neighbour as well as himself, and thence upon the country at large, as though nature had stamped his heart with public spirit, as well as self love. They not only see that all their labor is their own, every improvement belongs to themselves, and children, good sound sense and industry tells them to go forward, and they obey, looking upon Liberia as theirs, and the home of their children; its strength their safety; its wealth their property, and its prosperity their glory, and the salvation from degradation of their children. Such men as these, though they cannot read a word, and, perhaps, never thought of writing, and, perhaps, spent much of their time in slavery, are an honor to any country, that would allow them equality. There are some of this stamp in Liberia, men "worth their weight in gold." They are industrious men, who look forward, who love their children.—Such men are not only good citizens, but patriotic colonists. One thousand of them would make the soil,

and the ship, declare Liberia independent *without a human declaration*. As the hope of Liberia's glory, present as well as future glory, rising before such men, it beckons them onward. They enjoy "freedom" in every true sense of that word. They love our laws, because they are wholesome, they are ours made by legislators of our choice. They love liberty for what it is in and of itself.

Free from that oppression worse, if possible, than that of Israel in Egypt, under which he once groaned, the industrious public spirited man seizes and holds fast the hope of elevating not only his own, but the name and character of his country. With life, liberty and the pursuit of happiness, with and before him, with a right view of these things, what can hinder this colony from prospering? Or such men from being freemen? It is a startling truth, unless it has become "a new thing under the sun," that there is not a free black man from Georgia to Maine. No, nor in the whole United States! Nor will there be very soon, if we must judge from "the signs of the times." "The Gospel was to free the slave of the United States," but we are told that "slavery is becoming a baptised child of holy scriptures," "strengthening and tightening her chains," listening not for one moment to the Abolitionists' *jargon of amalgamation* and of *Negro equality*, the only two hopes of the black man ever becoming a free man in the United States. The Abolitionists, after all their talk, are sitting as strong guards, to keep those two hopes from being realized, as the veriest slave holder of the southern states. So we believe.

What number of the so-called free states (for that we don't know) has made them equal in every point,

short of which they are not on equality, not equally free. What abolitionist has carried out his principles or showed his declaration (that he has no respect of color) to be true, giving his daughter to a negro husband, his son to a negro wife? and amalgamating his grand children—showing example as well as precept to the slave states.

A real unprejudiced white man we have yet to look upon, unless it may be the Hon. Mr. Gray, who followed a colored woman and his children to Liberia, married her and lived and died happy. There are those who plastered the poor ignorant colored man's eyes with the *empty name of liberty*. Stretch out artificial rain-bows, and set the negro to running after the philosopher's stone. *Liberty*, which they say is at the end of it, which "bow" they move as fast as he runs, still feeding the poor black with such sickly talk as freedom in America, "a sounding brass" in the hands of an enemy.

We are glad that we are able to say, that there are a *few hundred freemen in Liberia*. If in the eyes of any man our constitutional connexion with a *great, if not the greatest philanthropic society that ever lived*, makes us not a free people, a word can alter that. Liberia has the power to ask, the power to receive, or take: the Colonization Society the will to sever any union that would degrade us at any moment. A constitution continually lays before us that if we are not now, and we feel we are and see we are, we can adopt and be a people. Jehovah gave Africa to the colored race, God planted and will water and cause to thrive this "sweet home" of the colored man, and He will do it, despite the sheep-skin covering of its enemies. First the emigration of free, secondly the gradual emancipation of the slave

black man, thirdly the union of African tribes with Liberia, now becoming so general a desire among our natives, some of whom have made application and become in part united already, and by our own children, goodly numbers of whom to our everlasting delight, gambol in our streets, fill our schools and assist us at our work, all of whom are as free as the air they breathe, never saw the chain, and as much as they are learning, cannot learn, or understand, the word *slave or slavery*.

"Slaves cannot breathe" in Liberia.

"If they touch our coast their shackles

Fall," and fall for ever, Liberia will live for ever.

Opposite the new settlement of Virginia, on the east side of the St. Paul's, is Caldwell, extending several miles up the St. Paul's—what is called Lower Caldwell is the township. Upper Caldwell is that part extending along the banks of the river upward in ten acre farm lots, laying side by side parallel with the banks of the river. We left the canoe at lower Caldwell and walked along the clean street to Upper Caldwell. It is not so populous, by one-third, as it was twelve years ago, from various reasons—death and removal the chief. Several persons have made Caldwell an unhealthy place; and if it is, Millsburg, New Georgia, Monrovia, are all unhealthy because people die. Mortality at Caldwell has, however, been handed out to the world as originating from the "swamp" with which it is infested by effluvia, &c. &c. This we have always thought a mistake, made from want of experience or knowledge of the place. As we have had the honor of living at both Lower and Upper Caldwell for several years, and sincerely love to look around us, we will also give our opinion in this matter, with some little experience to help us.

From Lower to Upper Caldwell

the land is not low, the river presents on both sides a beautiful elevated bank, which gradually rises for some hundreds of yards back, and then presents a plain surface.—There are but few not very extensive swamps, and they are not very near the river, being two, three and four miles off, excepting it may be a small pond of water, and one or two spots hardly large enough for potato patches in the dry season.—In the rear of Caldwell are extensive prairies or “Old Fields” of high grass, the soil of which is a rich black sandy mould, never looked upon as unhealthy, and if rotten grass be inclined to make them so, these fields are burned off every year, by natives, lightning, or some such course, and effluvia from rotten grass is thus put out of the question. Unfortunately for the inhabitants of Caldwell, Millsburg, and New Georgia, their first settlers, or the great mass of them, from some droll cause “working by sight” on the bird-in-hand principle, turned their attention to sawing plank, and getting timber, instead of tilling the soil, which seemed to be looked upon as a kind of contemptible employment in those days, fit only for “a native” from whom they purchased all their bread and vegetables,—meat, too, except American provisions, and thus became, in one sense, the servants of those they thought so low—for the *natives* carried off the funds of their labor, in exchange for rice, cassada, plantains, bannanas, poultry, venison, &c. &c.—We think that Mr. N. Dosis informed me, that upon seeing all his labor carried off by a few contemptible American cassava planters and the *natives*, he was one of the first few sawyers who resolved, degrading or not, not to be so beholding to others for bread, and broke a while from the saw each season and planted

their little cassada patches, which helped “amazingly,” and brought as much money as timber; one after another by degrees adopted the same plan, but to a very limited extent.

This timber business is what has to some great extent crippled Caldwell, Millsburg, and New Georgia. Men hardly acclimated, and born in another country, reared up healthy farmers, were in those days, in both seasons in the woods, exposed to the sun in the dry, and to the continual pouring of the rain in the wet season, two, three, four, and often six and seven miles from home, wherever they could find a swamp or creek, sawing all day, month after month, in water very often waist deep, and floating logs, sleeping night after night in their same wet apparel, as though God designed men to become fish, or even amphibious animals, lifting logs and carrying for miles horse loads of plank and timber on their heads and backs, thus breaking their constitutions, bringing on a pleuresy, consumption, perhaps sleepy disease, plunging themselves into untimely graves, not living out half their days. It would be no wonder to me had all who followed it died. We have known but few deaths in these places but could be traced back to the causes alone mentioned. And this sawing in the rains is still carried on by a few, who, little as they think it, are finding a speedy grave. If men will saw, let them do it in the dry season, out of the mud—when it is too dry to plant—and let them saw in the shade, it may then be a healthy employment. Most of the few that never followed sawing are living and doing well this day—one proof of what we have been saying. Thank God! the people of these colonies and of these towns abovementioned, have seen their evil: many of them, when too far gone, have la-

mented it, and have turned their attention to one of the two things needful, the cultivation of the soil. Though it is to be lamented that beside our merchant farmers of Monrovia, so few in the Messurado county look at all beyond the present gain arising from cassada, potatoes, and a few other vegetables, leaving coffee, arrow-root, sugarcane, Cayenne pepper, ginger, &c. &c., out of the question, making too little provision for their children by profitable example. We must say in honor to Upper Caldwell, that it has one or two farmers who are, so far as they do go, go ahead men, and for several years in one season of the year, has fed, for the money, almost one-twentieth of Montserrado county. Lower Caldwell, too, has one or two pretty go ahead planters, who prove that the "hand of the diligent maketh rich;" and if two men can thus do, what might not fifty such accomplish?—It would be good for Liberia, especially if they raised such things

as were fit for exportation, and which ships plow the deep to convey from other lands, and they can do it. It would be good, if every merchant was a farmer; also, every carpenter, blacksmith, rock-mason, doctor, lawyer, preacher, (the Governor himself is now,) all should add to their professions and some are trying the *word farmer*, or rather the business of farming.—We know that a few fools look upon this as a contemptible business, and so do they every thing else, but running in the country with a bar or two of tobacco, growing very famous in that kind of honor that debts bring upon their high personage.—For we do not believe there is a respectable factor in Liberia, who does not begin to feel that it would be no dishonor to lay hand on the soil also, and how to treat respectable men that distinguish themselves at the business, as the pillars of Liberia.

A. F. RUSSELL.

GOLAH, Sept. 8th, 1846.

[From the Liberia Advocate.]

Reasoning of a Louisiana Planter.

ADAMS Co., MISS.

February 17, 1847.

Editor of Liberia Advocate:

DEAR SIR:—Not very long ago, I had the pleasure of meeting with a wealthy and intelligent planter in Louisiana, who gave his views concerning the religious instruction of slaves. He is not a member of any church, and not only so, but he is frequently skeptical on the subject of religion. This is one of the circumstances that made his reasoning, in reference to his slaves, peculiarly interesting to me—perhaps the same may prove somewhat interesting to you and to some of the readers of

your valuable paper. Of course, no names will be expected in a communication of this kind. Suffice it to say, as regards the planter himself, he is a gentleman of education and wealth, of good and temperate habits, noble, generous, and honorable in all his dealings with his fellow men; in a word, he is what the world would call a first-rate Louisianian.

In the course of the conversation, after listening to the difficulties of his own mind on the subject of religion, I asked him how he felt in reference to his servants? His reply shall be given as nearly as possible in his own words.

Said he, "I have reasoned with myself in this manner—It is true there are doubts in my own mind as regards the Bible, as to its being the true word of God, and as to its telling what is to be the true state of man in the world to come. But notwithstanding my doubts, it is a part of wisdom for me to choose the safe side, at least, the safest side possible.

"Suppose, then, that the Bible should at last be found to be true; what will be my situation? I shall have more to answer for myself than I can well do—without having to answer for my servants. They are in my hand and cannot have the gospel, unless I give it to them. So that if there be any truth in religion, I shall have to answer for them, their ignorance, and its consequent evils.

"And not only so, I know from my own observation, that even if there be no truth in religion, still it has a tendency to make servants better than they otherwise would be, more honest and more faithful, so that in this respect I would be no *loser* but a *gainer* by giving them the gospel. So that at any rate be the Bible true or false, my safest and best plan, is to give them the gospel; and I have done accordingly.

"My first step was to put up a plain and comfortable house, expressly for religious worship. This is called the *Meeting-house*.

"It is true I live within a short distance of two or three churches, but knowing that my servants would be exposed to many temptations on the way, in attending these churches, I determined to have one at home.

"The next step was to engage the services of a minister of the Gospel, without so much regard to his *denomination* as to his *piety* and *acceptability*. (The expense of this was from six to eight hundred dollars a year, but preaching will soon pay for itself on a plantation.)

"When the minister first came, I took my family and went with him to the meeting-house, where the servants had already been collected. I then spoke to my servants to this effect: You see what I have done for you.—I have built this house—I have obtained a preacher—I knew if there be any truth in religion, I would be responsible if you did not have the Gospel. But *now you* will have to *answer* for yourselves if you do not obey what the preacher tells you to do. I have now done my duty to you, so that I will simply have to answer for myself.

"The minister then commenced and went through the religious exercises. But fearing lest some had been attracted to the meeting merely by its novelty, I remarked at the close of the meeting, that I expected all to be present, on future occasions, unless hindered by sickness. Said I to them, you see you have precisely the same services as your master's family. We all attend here with you.—Now after providing these privileges for you, it is nothing more than right, that you should attend on them, and I shall *require* it of *you*, just as I do of my children. The services *cannot injure* you, and they *may do you good*. It is my fixed purpose therefore to see that you always attend and in good season. And I will deal with you in reference to this matter, just as I do with my children. Sometimes they would rather stay at home and play, than go to church. Then I simply say to them, you *must go*, unless you are sick, and I will punish you if you do not obey me—and I shall deal with you in the same way."

At the close of our conversation, he told me that his servants, (although some did not at first like to attend,) soon became as punctual and regular as his own family, and that the

good effects of preaching upon them could already plainly be seen, especially in their increased temperance, honesty and faithfulness in duty.

Here I must close. It would do your heart good to visit that plantation, or one like it in Mississippi, which I shall describe in my next.

The one just described is one of the most orderly, quiet, pleasant and prosperous plantations I have ever seen. Would that there were more like it!

As ever, yours truly,  
PHILODOULOS.

[From Africa's Luminary.]

### Agriculture in Liberia.

WE are pleased to notice the increased attention paid to developing the resources of the soil, in this part of the colony, and sincerely hope that a new era, in this respect, is dawning upon Liberia. It has long been a standing reproach to the inhabitants, that while they possessed advantages in soil and climate surpassed by few and not equalled by many, they were nevertheless dependent upon others for the common necessities of life. We trust, nay we believe, that this reproach is about being wiped away. With the blessing of God upon the labor that is being and has been bestowed, the "hungry time" will hardly return the next season.

We have thought, and our opinion remains unchanged, that the native trade is on the whole injurious. If we are correctly informed, it is decreasing, and as a necessary result individuals are turning their attention to other, and more certain channels for the profitable investment of their means and labor. Farms which have been lying waste and uncultivated feel the influence of this change. Not only are articles of provision for home consumption planted in great abundance, but in some instances, we learn that ginger, &c., are being cultivated with a view to making them articles of exportation.

Coffee, ginger, sugar, arrow-root, pepper, tobacco and cotton could be

raised in sufficient quantities, to meet the wants of the people themselves, with respect to these articles severally, and allow a surplus to exchange for other commodities, the productions of other lands. Hitherto instead of exporting *any* of these articles, the colony has imported great quantities of most of them. According to an official report published by order of the United States Congress, it appears that Liberia paid in the two years preceding September 30th, 1843, for tobacco, \$13,324—sugar, \$3,546—sheeting and shirting, \$4,111—cotton and linen drill, \$1,420. Making an aggregate of \$22,401 for these four articles alone. This sum it will be remembered was paid by the colony for what could and ought to have been raised at home. In addition to the above, the same report enumerates the value of imported provisions, for the same period of time, as being \$27,773. This last, we suppose, does not embrace the provision sent out by the Society for the use of emigrants, but only that which came under the notice of the collector of customs. Over \$50,000 expended in two years, for provision and only four other articles of consumption or trade. The number of inhabitants as shown in the same report was 2,390. Had this expense been saved, it might have placed over \$20 in the hands of every man, woman and child in the colony.

We do not say that results different from these can be effected without labor; but then it will be a labor that will in no way detract from individual happiness. Let each individual commence by making an effort, to raise enough, at least, to supply his own and his family's wants of such articles as the country will produce. Let the females introduce the hum of the spinning-wheel, in lieu of that idle gossip which now engrosses by far too much of their time, and the aspect of affairs will soon be materially changed for the better.

[From the Southern Churchman.]

#### African Colonization.

EVENTS are now in a rapid course of development which demonstrate the profound wisdom and foresight of the originators and early promoters of the colonization of the colored race of our country on the coast of Africa. The scheme itself of planting the free colored people on that coast which was regarded by many as worse than Utopian in its character, and which not a few always met with the smile of incredulity or the sneer of contempt, is now proved to be not merely practicable—but a *successful* experiment. Colony after colony has been formed:—they have each outlived and surmounted the dangers of infancy and childhood, and are now, with the strength of manhood, about to enter on a career of independence and freedom, which will secure them a name, and, we doubt not, an honorable place among the nations of the world.

Recent arrival from Liberia furnishes the gratifying intelligence that the inhabitants of the colony have given their approbation to the suggestion of the American Colonization Society to declare themselves an independent nation;—and that delegates were to be chosen in the

different towns and settlements of the colony, in February, to assemble in Convention in order to deliberate upon and to form a constitution for the government of the country as a distinct and independent community.

This important movement on the part of the Liberians, is looked upon, we understand, with no unfriendly eye, but on the contrary with the kindest regards and deepest interest and favor by the Governments of England and France which will early give their acknowledgment to the nationality of the colony. These governments, it is stated, having become convinced that the only effectual remedy to be applied to the suppression of the slave trade on the Western Coast of Africa, have determined to establish on that portion of the continent colonies similar to our own. They are now making the inquiries requisite to ascertain the boundaries of the present possession of the American colonists; and design, at an early day, to make settlements on the same coast and in the contiguous neighborhoods for the purpose of lining the whole coast with a belt of colonies.

#### Work for the Gospel.

THE Watchman of the Valley reports an address delivered at Cincinnati, by Rev. Mr. Bushnell, a missionary lately returned from Western Africa. The following are some of Mr. B.'s pictures of the



gloomy and terrible darkness which overshadows that dark land, and which shows what a conquest the truth has yet to make before the world is converted to Christ:

The population of the Gaboon country, where he resided, and of the regions beyond, is quite dense, divided, and subdivided into numerous tribes, speaking, as he represented, perhaps fifty different languages and dialects, and ruled respectively by every form of government—a free government excepted—absolute despotism, aristocracy, and patriarchal government.

The ravages of the slave trade are dreadful. Were the victims of this traffic simply kidnapped by the slave trader, its horrors would be far less than at present. The trade is the great incentive to the cruel and bloody wars which are perpetually desolating the country; the slaves are the spoils of the victor, which he exchanges with the trader for rum and fire-arms. Thus the cupidity and cruelty of the pirate slave trader is infused into and infuriates the whole population where this traffic is carried on.—Men will capture and enslave sometimes their near friends and relatives; parents have even been known to sacrifice their children on this altar of Moloch. And the man who drags his fellows in chains to the slave factory to-day, is liable to be himself the victim of the same cruelty to-morrow.

Domestic slavery prevails there also, universally. The people have passed from a savage to a barbarous

and semi-civilized state. Foreign trade has brought them some of the conveniences of civilized life, the purchase of which requires the exchange of native productions.—These requisites are the fruit of labor, and to furnish them the stronger enslave the weaker, and compel them to toil in their service. All the labor of the country is performed by women and slaves; the unenslaved men, like the lordly Indian of our continent, being unwilling to tarnish their quality by such a degrading occupation.

Polygamy is universal here.—Every man is estimated by the number of his wives. One man, if his wealth and power are able to procure and maintain them, will sometimes own hundreds of wives.

The most cruel superstitions prevail among them. They believe that no man, except in extreme old age, dies a natural death. Every instance of premature death, whether by sickness or casualty, is brought about, they think, by the invisible, supernatural agency of some hostile acquaintance. They are strong believers in witchcraft.—Every such death, therefore, stirs up the indignant friends to prosecute and convict the suspected murderer. He is arraigned, passes the ordeal of their cruel and capricious tests, and receives the punishment of death. Multitudes of innocent men are the constant victims of this superstition. Cases of the kind had fallen under Mr. Bushnell's personal observation.

#### Items of Intelligence.

**INUNDATION.**—It is with pain that we have to record the distressing situation of the people at the settlement at Sinoe, called "Readsville."

This settlement is composed entirely of persons who have given all their time to the cultivation of the soil—and but for the inundation which oc-

curred there in October last, the people of that settlement would *now* be in independent circumstances. We hope that the benevolent of our community will extend to our suffering fellow citizens some timely assistance—their condition is certainly an alarming one. Richard E. Murray, Esq., superintendent of public affairs at that place, under date 15th October writes: "Public business had called the major part of the male inhabitants to Greenville—some of them started early for home, others remained till evening when it commenced raining, which compelled them to remain till next morning, when they started for their homes—the river had swollen much and they were fearful of meeting with some accident; these fears were fully realized, for on approaching one of the points of the river, such was the force of the water, that it capsized one of the canoes, with three men; they were nearly drowned—the other canoe being near them, came to their assistance. This was the beginning of sorrows; when they arrived at the farms, they found the river overflowing its banks—it continued to rise all day. Sunday about half past 12 o'clock P. M., Mr. Dulany told me that a native of Blue Barre had brought him intelligence that the swamps back of the farms had filled and met the river, producing a complete inundation. Alarmed for the safety of the people, we despatched two canoes with six of the settlers. When they arrived at the farms the scene that presented itself to their view, was truly distressing—from one end of the settlement to the other, the land was covered, the houses, though pretty high from the ground, were flooded—the inmates of some were obliged to leave the lower floor, and take to the lofts. In some houses the water was nineteen inches above the lower floor—in some instances,

they were obliged to make fire on their beds. Three houses only escaped; they were quite high from the ground; the others were under water till late Sunday night, when it began to subside. Every thing like bread stuff is ruined, the loss in potatoes and cassadas is estimated at nine hundred bushels. The people were just recovering from the effects of last year's freshet. Famine stares us in the face—it is impossible for us to support them till they can raise another crop. A little assistance would be of great benefit to us, and we urgently desire that a few articles be sent us to enable us to procure the necessary supplies for these unfortunate sufferers. That settlement will have to be broken up—the oldest natives declare that it will be washed away. Next week—if the weather will permit, I will look out for a site for a new settlement."

October 16th, "the river still overflows the bank—the natives say it happens every thirty years: it is now thirty years since its last occurrence."—*Liberia Herald*.

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**THE AFRICANS BY THE "PONS."**—  
 These people or a large portion of them are becoming of value to their guardians—those remaining in the colony show no disposition, now, to wander off. They seem perfectly satisfied with their circumstances; and we find no great difficulty in accustoming them to our habits. Those of them living in Grand Bassa have proved to be very serviceable. The Fishmen, living at the cove, who have, for a number of years, been disturbing the quietness of our people by their threats and robberies; have in those people found a formidable enemy. A gentleman at that place writes: "Our Congoes have really turned out manly; they have thrown more dread upon the Fish-

men, (our former antagonists,) and the surrounding tribes, than I have ever known exerted upon them before—had I time I would give you in detail the recent misunderstanding the Fishmen and our Congoes had, which of course involved us; and which for a couple of weeks threatened a war. The Congoes went down to Fishtown and forcibly arrested the thief, a Fishman, and after giving him a good beating, took his cloth and a cutlass—and it was pretty difficult for us to prevent them from going down to set fire to the Fishtown—but all is now amicably settled.”

We have very little sympathy for those Fishmen—they have on several occasions, showed themselves hostile to the colony, and they violate, whenever it suits their convenience, their pacific relations with us. We have the means to chastise them—but it is our standing policy never to engage in a war if we can possibly avoid it.—*Liberia Herald.*

[From the New Orleans Protestant.]

**AFRICAN COLONIZATION.**—The Louisiana State Colonization Society held a meeting on Tuesday evening last, in the Methodist Episcopal Church in Poydras street. The audience, though not large, was composed of influential citizens, who manifested a deep interest in the subject of colonization. The Hon. H. A. Bullard, the president of the society, was in the chair. After prayer by Rev. Mr. Martin, addresses were delivered by the President, Rev. R. S. Finley, and Logan Hunton, Esq.

The address of Mr. Finley was listened to with deep interest. He has long been the ardent friend and active agent in this enterprise. He stated that he had been engaged in the cause for twenty years.—He detailed many facts of great importance respecting the present condition and

prospects of the colony of Liberia, in a commercial point of view, and also as bearing upon the elevation of the colored race both in Africa and this country.

After the election of officers, the society adjourned to meet in the Presbyterian church on Lafayette Square, on Sunday evening, 18th inst., at half past 7 o'clock. It is expected that at this meeting the Rev. Dr. Hawks, and other citizens, will address the audience, and it is hoped that there will be a full attendance. This is a cause which commends itself to the serious consideration of all our citizens. — Z.

**AGENT OF THE PENNSYLVANIA COLONIZATION SOCIETY.**—We are glad to have it in our power to announce the appointment of the Rev. C. Wiltberger, to the office of agent of the Pennsylvania Colonization Society, and would ask our friends throughout the State to give to this gentleman the countenance and support which the merits of the great cause and his own hearty pleadings in its favor, so fully entitle him to receive at their hands. Mr. Wiltberger has the enviable distinction of being among the pioneers in African Colonization. He visited Western Africa, in the service of the American Society, as early as 1823, in the second vessel which left the United States with emigrants for the new colony; and the house which he occupied at Cape Montserado, was the first erected on that spot.

Time, while it has strengthened Mr. Wiltberger's convictions of the magnitude and usefulness of African Colonization, by the settlement of free persons of color in Western Africa, has not abated his zealous desire to contribute his share actively to carry on this beneficent scheme; and he now enters on the field of labor, intent on obtaining success by

conscientious and preserving efforts—a result which we cannot but believe is as certain as the means to procure are good and laudable.—*Colonization Herald*.

**LIBERIA CONFERENCE.**—The Liberia Conference closed its annual session on the 12th of January. The number of church members reported is 879, being an increase of 86 over last year. The following are the appointments for the present conference year:—

J. B. Benham,\* superintendent: Residence in Monrovia. Monrovia station, James S. Payne. Principal of conference seminary, Monrovia, and joint publisher of Africa's Luminary, William B. Hoyt.\* Native congregation, Monrovia, and teacher in seminary, John L. Morris. St. Paul's River circuit, E. Johnson, J. Byrd. Millsburg and White Plains, J. W. Roberts.\* Heddington, A. F. Russel. Robertsville, B. R. Wilson.\* Mt. Andrew, one to be supplied. Marshall, H. B. Matthews. Edina and Bassa Cove, A. Herring,\* D. Ware, J. Moore, superintendent. Greenville, G. Simpson. Cape Palmas, F. Burns,\* one to be supplied. Jamaica, William H. Payne. Blue Barre, one to be supplied. Gilaboo, one to be supplied. Barraka, one to be supplied. Dena, one to be supplied.

The next conference will be held at Monrovia, January 5th, 1848.—*Africa's Luminary*.

**COLORED PEOPLE OF CHARLESTON, S. C.—Liberia.**—The number of colored people who attend church with the whites here is very remarkable. At Dr. Post's church, one-half of that immense circular gallery was crowded to overflowing. At the Methodist church, which is one of

the largest churches in the place, the whole of the gallery is reserved for them, and was every seat occupied by them. And what struck me as very singular, indeed, was, that the blacks and the mulattoes did not sit together. Two sides of the gallery were filled with blacks, while the third was occupied exclusively by mulattoes. I am informed that, when the church was built, many of the mulattoes contributed to aid in the work, and that they utterly refused to sit promiscuously with the blacks; and that, in all the relations in life, they maintain the same dignified reserve; that the two classes are as totally distinct as it is possible for them to be. I wonder what the color-loving Abolitionists will say to this most unrighteous prejudice.

I have been informed that several of the most intelligent colored people of this city have determined to emigrate to LIBERIA. Some of them went to the free States two or three years ago, hoping to better their condition: but they found themselves so depressed and despised and crowded out of employment, and so much less respected than they had been in Charleston, that they could not endure it, but returned to their old homes, quite satisfied with their trial of freedom in a free State, and much preferring, as the least of two evils, such freedom as they can enjoy in a slave State. But they are not satisfied with that. They see that in this country they never can possess those rights and privileges which will make them men: and hence they are resolved to change their country, and try what will be their fortunes in the commonwealth of Liberia. The probability is, therefore, that the Colonization Society will receive

ere long some very valuable emigrants from this city. In this way a change may perhaps be wrought in the minds of the whites in this State on this subject, among whom there is less interest at present in this benevolent enterprise than is to be found in any other State in the Union.

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**SLAVERY AND COLONIZATION.**—  
*Messrs. Editors,*—I send you an extract from a letter just received from one of the largest and largest-hearted slaveholders in this State, which will confirm the opinions you have so often expressed as to the progress of truth in the slave States, now that the ultra-abolitionists are so well known as to have no further power of mischief. The day of freedom is dawning.

Yours truly,  
 X. Y. Z.

EXTRACT.

“I am making some of my improvements in reference to a different state of society: I mean when agriculture shall be carried on with *free labor*, which must take place at no distant period. Then Virginia will begin to resume her comparative standing with her sister States, and not until then. I am more and more frequently, and agreeably surprised to find the opinion among men of all classes amongst us, but especially *the large slaveholders*. The countervailing influence of the ultra-abolitionists can no longer suppress the common sense of the injustice of slavery: but above all, the manifestation that slavery is unprofitable, and is inevitably becoming more and more so, is working a change in the public mind that is advancing with a speed and force which must ere long reach the consummation so devoutly to be wished, the removal of the plague-spot of slavery from the soil of Virginia.

“I shall not live to see this happy change in the state of one portion of our population, and by consequence, an equally happy change, morally and physically in the other: but I am doing what I can to prepare my people for their approaching new condition—not here in Virginia, but for their future enjoyment of liberty in some other land. The land of their forefathers, I believe, will be found the most appropriate to afford them the enjoyment of this blessing. Their removal thither, while it will be attended with a double blessing—to themselves and those they leave behind—will farther vindicate the mysterious ways of God to man, in the dark and incomprehensible Providence which has suffered their captivity so long, when it shall be seen that the regeneration of Africa could by no other means be effected. A line of steamers from New York to the Western coast of Africa would very soon lead to an emigration thither of the free people of color of the United States that would in a short time convince all Christendom of the practicability of the scheme of colonization for the regeneration of Africa.

“It has often been a matter of wonder to me, amidst the schemes of Christian benevolence of the day, that this has not been thought of. But it will soon commend itself to the capitalists of the day, on the score of profit. The resources of John Jacob Astor alone would be adequate to the establishment of a quarterly line of steamers to Liberia, which would open a new source of profitable commerce, and blessings to continents. This is one of the grand developments resulting from the progress of science and the arts, to which we may look forward with gratitude to the Giver of every good and perfect gift.”

WESTERN AFRICA.—We have watched with much interest the moral and religious improvement of Liberia; and it is our opinion that the success of missionary efforts in that country has not been surpassed in any part of the world. We do not think it is the white man's country, but we are satisfied that the missionary societies of the various denominations have acted wisely in commencing their operations by sending out white men to form churches and to have the general oversight of their affairs. This we suppose will be continued for some time, until those societies are satisfied that the colored population are qualified to carry on the missionary work themselves. There are now several highly esteemed Africans engaged in ministerial labor and preaching the gospel with great acceptance, both to the residents and to strangers occupied in commercial pursuits who occasionally visit that continent. The field for operations is extending, and the natives are now asking that the missionary, or "God man," be sent to them.

We find the following interesting article in reference to Liberia, in the Boston Recorder:

MORAL STATISTICS OF LIBERIA.—The whole number of emigrants to Liberia proper—that is, to the settlements planted by the American Colonization Society and its auxiliaries, and not including the Maryland colony at Cape Palmas—was 4,454, previous to September, 1843. Of these, 1,687 were free born, 97 purchased their own freedom, and 2,290 were slaves emancipated in view of their emigration; and of the remainder, the former condition is not known.

Of the whole 4,454 emigrants, 286 were recaptured Africans, rescued by the United States Government from slave traders, either at sea or after landing in the United States. These were originally settled at N. Georgia, near Monrovia; but some of them have since removed to other settlements.

Of the whole number, 874, or about one-fifth, have died of the African fever: mostly through their own imprudence, or the want of medical skill and accommodations for the sick, incident to a new settlement. Of some companies, several years ago, nearly half died of that fever. Of other diseases and casualties, 1,324 have died: that is less than one-third in 23 years. The number who have returned to the United States is 108; removed to Sierra Leone, 197; removed to Cape Palmas, 147; left in foreign vessels, not expected to return, 68; total of removals, 520. The number of emigrants remaining in Liberia, September, 1843, was 1,736; making, with their children, a population of 2,390. Subsequent emigrations are supposed to have raised this number, in May, 1845, to about 2,618.

Many of the native tribes have given up their own government, and put themselves wholly under the government of the Commonwealth of Liberia; and many individuals and families from other tribes have done the same;—mostly for protection against slave traders. Of this population no census has ever been taken, and estimates vary from 10,000 to 15,000. Of these, about 300 are so far civilized and enlightened as to be admitted to vote at elections, and enjoy all the other privileges of citizens. These, with their families, probably raise the total of citizens in full to something more than 4,000; and the whole population directly amenable to the laws of the commonwealth, is probably from 15,000 to 20,000. The population of the allied tribes, who are bound by treaty to abstain from the slave trade and some other barbarous usages, and to refer all difficulties to the government of the commonwealth for settlement, without war, is very uncertain. A medium of the various estimates would make it nearly or quite 100,000.

Besides all these, the Cape Palmas colony, which is a distinct government, has an emigrant population of 700 or 800; so that the whole civilized population on that part of the coast of Africa amounts to nearly 5,000; and the whole native population which is in various degrees under their influence and advancing toward civilization, is probably not far from 100,000.

The religious statistics of Liberia, according to the census of September, 1843, are as follows:

CHURCHES.		COMMUNICANTS.			
		American.	Recaptured Africans.	Converted Natives.	Total.
Monrovia,	Baptist	196	6	15	217
	Presbyterian,	12	4	-	16
	Methodist	212	8	18	238
	do.	-	-	9	9
New Georgia,	Baptist	20	46	8	74
	Methodist	12	31	4	47
Lower Caldwell,	Baptist	20	-	-	20
	Methodist	48	2	3	53
Millsburg,	Baptist	22	3	-	25
	Methodist	46	-	12	58
Upper Caldwell,	do.	39	-	2	41
Heddington,	do.	2	-	54	55
Robertsville,	do.	2	-	170	172
Marshall,	Baptist	12	4	2	18
	Methodist	24	5	4	33
Edina,	Baptist	105	15	-	120
	Methodist	96	8	-	104
Bassa Cove,	Presbyterian,	8	-	-	8
	Baptist	38	2	4	44
Bexley,	Methodist	41	3	5	49
	Baptist	18	2	16	36
Greenville,	Methodist	19	-	4	23
	do.	23	-	-	23
Total		1014	116	353	1474

Greenville is the name of the settlement at the mouth of the Sinou river. Heddington and Robertsville are missionary stations among the natives. Since this census was taken, several new missionary stations have been commenced, some of which are 100 miles or more in the interior.

The Presbyterian church at Edina meets for worship at a private house. All the others have houses of worship, of which two are thatched chapels, three are of stone, and the others are framed wooden houses.

The schools, at that time, were all, except one, supported by missionary and education societies in the United States, and were as follows :

SCHOOLS.		PUPILS.		
		American.	African.	Total.
Monrovia,	Methodist - - -	45	4	49
	Presbyterian - - -	62	3	65
	Private - - -	12	-	12
New Georgia,	Methodist - - -	36	19	55
	do. - - -	41	6	47
Caldwell,	do. - - -	21	19	40
White Plains,	do. - - -	22	2	24
Millsburg,	do. - - -	21	4	25
Do.	do. - - -	34	-	34
Robertsville,	do. - - -	28	-	28
Heddington,	do. - - -	12	2	14
Marshall,	do. - - -	36	36	72
Edina,	Baptist - - -	14	4	18
Do.	Methodist - - -	20	-	20
Factory Island,	Ladies of Philad'a,	16	28	44
Bexley,	Baptist - - -	12	3	15
Greenville,	- - - - -	-	-	-
Total - - -		370	192	562

Though certain societies are responsible for the support of these schools, yet a considerable part of the expense of some of them is believed to be defrayed by the tuition bills of the pupils. Since the census was taken several new missionary schools have been opened among the natives. A law of the commonwealth has

also gone into effect, setting apart certain portions of the public revenue for the support of public schools. Under this law public schools have been opened at Marshall, Edina, Bassa Cove and several other settlements.

The census gives a complete list of all convictions for crime, from April, 1828, to September, 1843. The convictions have been—

For murder—Americans, 2; recaptured Africans, 4; Native, 1; total, 7.

For kidnapping—Natives, 11.

For burglary—Americans, 5; Natives, 12; total, 17.

For all crimes, including the above, Americans, 109; recaptured Africans, 25; natives, 239; total, 373.

Of the two convictions of American emigrants for murder, one was in 1828, and the other in 1833. The last conviction for kidnapping was in January, 1839. There were two convictions for burglary in 1841, and none other since January, 1839. Doubtless many instances of petty larceny and similar offences among the natives have escaped detection, or have been settled by the parties, without coming before the courts.

One of the most interesting features of these statements is the mingling of the emigrant and native population. More than one-third of the children in the sixteen schools are from native families; and there are more or less of them in every school except two. There are native communicants in eighteen churches out of twenty-three; and there are native communicants in some church in every settlement, except Greenville, which is one of the most recent. They live under the same laws, and if accused of crime, are tried by the same courts. In short, the same influences of religion, of education and of jurisprudence are brought to bear upon them, and are gradually raising them to the same level of civilization and Christianity.—*New York Commercial Advertiser.*

Receipts of the American Colonization Society,

From the 20th of April, to the 20th of May, 1847.

MAINE.

Bath—From the Bath Col. Society, \$69, A Friend of Colonization, \$20, by Jona. Hyde, Esq., Treasurer Bath Colonization Society..... 89 00

NEW HAMPSHIRE.

By Dea. Samuel Tracy :—  
 Meriden—Rev. A. Blanchard, 50 cts., Mrs. Kimball, \$2, Mrs. Rowell, \$1, Samuel Duncan 50 cts..... 4 00

VERMONT.

By Dea. Samuel Tracy :  
*Windsor*—Rev. F. Butler, \$1,  
 Mrs. Kidder, \$3, Catharine B.  
 Kidder, 25 cts., Heilen E. Kid-  
 der, 25 cents., J. W. Hubbard,  
 Dea. P. C. Skinner, J. P. Skin-  
 ner, Rev. E. Hutchinson, Mrs.  
 H. White, each \$1, S. F. Belk-  
 nap, \$5, C. Swain, 50 cts., cash  
 50 cts..... 15 50  
*East Berkshire*—Hon. Stephen  
 Page..... 10 00

CONNECTICUT.

*Lisbon*—From the Rev. Levi Nel-  
 son..... 3 00

NEW JERSEY.

*Ewing*—Rev. Eli F. Cooley, \$3,  
 Mary Hunt, \$1..... 4 00

VIRGINIA.

*Norfolk*—James D. Johnson, Esq.,  
 \$10, Wm. Ward, Esq., \$5..... 15 00

SOUTH CAROLINA.

*Charleston*—From the Rev. Dr.  
 Gilman..... 5 00

GEORGIA.

*Savannah*—From A. A. Denslow,  
 Esq..... 5 00

KENTUCKY.

By Rev. Alex. M. Cowan :  
*Fayette County*—R. C. Boggs, \$20,  
 Charles Carr, \$10, Solomon Van-  
 meter, John Love, each \$5.... 40 00  
*Boyle County*—Robt. Montgomery,  
 \$20, Jesse Smith, J. A. Jacobs,  
 John R. Ford, each \$10, J.  
 McDowell, J. S. Graham, Hen-  
 ry J. Cowan, each \$5..... 65 00  
*Garrard County*—Lyttle Royston,  
 \$5, Members of Paint Lick Ch.,  
 (Prs.,) viz : H. T. Terrill,  
 Franklin Moran, each \$5, J.  
 M. Reid, \$2, J. C. McCormack,  
 A. F. Denny, G. Denney, Wm.  
 Woods, W. M. Shumate, H.  
 R. Brown, each \$1, Criger Wal-  
 lace, E. Terrill, E. A. Ramsey,  
 each 50 cts., in part to consti-  
 tute Rev. R. A. Johnson a life  
 member of the American Colo-  
 nization Society..... 24 50  
*Madison County*—Dr. W. R.  
 Letcher, Curtis Field, Major  
 Squire Turner, each \$10, Cald-  
 well Campbell, J. H. Shackle-  
 ford, each \$5, Mrs. Jane Morse,  
 \$2, Allen Anderson, \$1..... 44 00

173 50

MISSISSIPPI.

*Bachelor's Bend*—Francis Griffin,  
 donation towards the \$15,000  
 fund for the purchase of terri-  
 tory..... 1,000 00

ARKANSAS.

*Kidron*—George Freeman, (color-  
 ed,) donation by Rev. C. Kings-  
 bury..... 15 00

Total Contributions..... \$1,339 00

FOR REPOSITORY.

MAINE.—*Camden*—Eph. Wood,  
 for 1846 and 1847..... 3 00

NEW HAMPSHIRE.—*Meriden*—C.  
 S. Richards, to May, 1847, \$1.  
*Concord*—Rev. Benjamin P.  
 Stone, to May, 1847, \$3..... 4 00

VERMONT.—By Deacon Samuel  
 Tracy—*Union Village*—John  
 Lord & Sons, to June, 1847, 50  
 cts. *Windsor*—Allen Wardner,  
 to May, 1847, \$2, A. Bowen, to  
 May, 1848, \$1 50. *Ludlow*—  
 Hon. R. Washburn, to May,  
 1847, \$1 25. *Lunenburg*—Rev.  
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 \$2..... 7 25

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 1848, \$2, From sundry per-  
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 1847..... 4 00

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